

(Translations of the three Inscriptions
on the Cover.)

1. *Arabic.*

"These are our works which prove
what we have done;
Look, therefore, at our works
when we are gone."

2. *Turkish.*

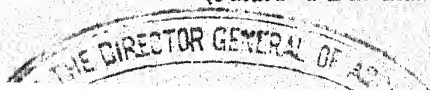
"His genius cast its shadow o'er the world,
And in brief time he much achieved and
wrought:
The Age's Sun, was he, and ageing suns
Cast lengthy shadows, though their time be
short."

(*Kemál Páshá-zâde.*)

3. *Persian.*

"When we are dead, seek for our
resting-place
Not in the earth, but in the
hearts of men."

(*Jalálu 'd-Dín Rúmí.*)



"E. J. W. GIBB MEMORIAL"
SERIES.

VOL. XIV, 2.

*(All communications respecting this volume should be addressed to
Professor E. G. Browne, Pembroke College, Cambridge, who is the
Trustee specially responsible for its production.)*

THE TA'RIKH-I-GUZIDA

OR

"SELECT HISTORY"

OF

HAMDU'LLAH MUSTAWFI
-I-QAZWINI

COMPILED IN A.H. 730 (A.D. 1330) AND NOW
ABRIDGED IN ENGLISH FROM A MANUSCRIPT DATED
A.H. 857 (A.D. 1453)

BY

EDWARD G. BROWNE,

WITH INDICES OF THE FAC-SIMILE TEXT

BY

R. A. NICHOLSON. e

PART II, CONTAINING THE ABRIDGED
TRANSLATION AND INDICES.

PRINTED FOR THE TRUSTEES OF THE
"E. J. W. GIBB MEMORIAL"

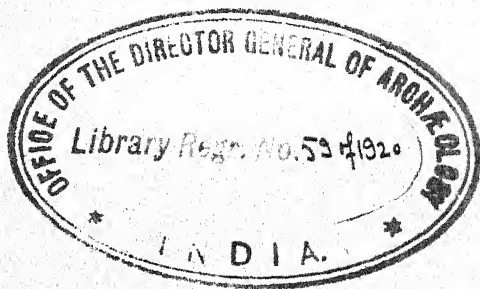
55.02
lus/Brow

20690

LEYDEN: E. J. BRILL, IMPRIMERIE ORIENTALE.
LONDON: LUZAC & CO., 46, GREAT RUSSELL STREET ST. W.C.
1913.

A.A. 733

PRINTED BY E. J. BRILL,
LEYDEN (HOLLAND).



CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

Acc. No. 20698
Date... 9. 6. 55
Call No. 955.02/Mus/B70

"E. F. W. GIBB MEMORIAL" SERIES.

PUBLISHED.

1. *The Bábar-náma, reproduced in facsimile from a MS. belonging to the late Sir Sálár Jang of Haydarábád, and edited with Preface and Indexes, by Mrs. Beveridge, 1905. (Out of print.)*
2. *An abridged translation of Ibn Isfandiyár's History of Ṭabaristán, by Edward G. Browne, 1905. Price 8s.*
3. *Al-Khazraji's History of the Rasúlí Dynasty of Yaman, with introduction by the late Sir J. Redhouse, now edited by E. G. Browne, R. A. Nicholson, and A. Rogers. Vols. I, II (Translation), 1906, 07. Price 7s. each. Vol. III (Annotations), 1908. Price 5s. Vol. IV (first half of Text), 1913. Price 8s. Vol. V (second half of Text), in the Press. Text edited by Shaykh Muḥammad 'Asal.*
4. *Umayyads and 'Abbásids: being the Fourth Part of Jurjī Zaydán's History of Islamic Civilisation, translated by Professor D. S. Margoliouth, D. Litt., 1907. Price 5s.*
5. *The Travels of Ibn Jubayr, the late Dr. William Wright's edition of the Arabic text, revised by Professor M. J. de Goeje, 1907. Price 6s.*
6. *Yáqūt's Dictionary of Learned Men, entitled Irshád al-arīb ilá ma'rifat al-adīb: edited by Professor D. S. Margoliouth, D. Litt. Vols. I, II, 1907, 09. Price 8s. each. Vol. III, part I, 1910. Price 5s. Vol. V, 1911, 10s. (Vol. VI in preparation.)*
7. *The Tajáribu 'l-Umam of Ibn Miskawayh: reproduced in facsimile from MSS. 3116—3121 of Ayá Sofia, with Prefaces and Summaries by il Principe di Teano. Vol. I, to A.H. 37, 1909; Vol. V, A.H. 284—326, 1913. Price 7s each. (Further volumes in preparation.)*
8. *The Marzubán-náma of Sa'du'd-Din-i-Waráwini, edited by Mirzá Muḥammad of Qazwín, 1909. Price 8s.*
9. *Textes persans relatifs à la secte des Houroúfis publiés, traduits, et annotés par Clément Huart, suivis d'une étude sur la religion des Houroúfis par "Feylesouf Rizá", 1909. Price 8s.*
10. *The Mu'jam fí Ma'áyiri Ash'ári'l-'Ajam of Shams-i-Qays, edited from the British Museum MS. (Or. 2814) by Edward G. Browne and Mirzá Muḥammad of Qazwín, 1909. Price 8s.*
11. *The Chahár Maqála of Nidhám-i-'Arúdi-i-Samarqandi, edited, with notes in Persian, by Mirzá Muḥammad of Qazwín, 1910. Price 8s.*
12. *Introduction à l'Histoire des Mongols de Faql Allah Rashid ed-Din, par E. Blochet, 1910. Price 8s.*
13. *The Diwán of Hassán b. Thábit, (d. A.H. 54), edited by Hartwig Hirschfeld, Ph. D., 1910. Price 5s.*
14. *The Ta'ríkh-i-Guzída of Ḥamādu'l-Mustawfi of Qazwín. Part I, containing the Reproduction in facsimile of an old MS., with Introduction by Edward G. Browne, 1910. Price 15s. Part II, containing abridged translation and Indices, 1913. Price 10s.*
15. *The Earliest History of the Bábis, composed before 1852 by Hájjí Mirzá Jání of Káshán, edited from the Paris MSS. by Edward G. Browne, 1911. Price 8s.*
16. *The Ta'ríkh-i-Jahán-gushá of 'Alá'u'd-Din 'Atá Malik-i-Juwaynī, edited from seven MSS. by Mirzá Muḥammad of Qazwín. Vol. I, 1912. Price 8s. (Vols. II and III in preparation.)*

17. *An abridged translation of the Kashfu'l-Mahjúb of 'Alí b. 'Uthmán al-Jullábi & Hujwiri, the oldest Persian manual of Sūfiism, by R. A. Nicholson, 1911. Price 8s.*
18. *Tarikh-i-moubarek-i-Ghazani, histoire des Mongols de la Djami el-Tévarikh de Fadl Allah Rashid ad-Din, éditée par E. Blochet. Vol. II, contenant l'histoire des successeurs de Tchinkkiz Khaghan, 1911. Prix 12s. (Vol. III, contenant l'histoire des Mongols de Perse, sous presse; pour paraître ensuite, Vol. I, contenant l'histoire des tribus turkes et de Tchinkkiz Khaghan.)*
19. *The Governors and Judges of Egypt, or Kitáb el 'Umará' (el Wuláh) wa Kitáb el Qudáh of El Kindi, with an Appendix derived mostly from Raf' el Işr by Ibn Hajar, edited by Rhuvon Guest, 1912. Price 12s.*
20. *The Kitáb al-Ansáb of as-Sam'ání, reproduced in facsimile from the British Museum MS. (Add. 23,355), with an Introduction by Professor D. S. Margoliouth, D. Litt., 1912. Price £1.*
21. *The Diwáns of 'Abíd ibn al-Abras and 'Amir ibn al-Tufayl, edited, with a translation and notes, by Sir Charles Lyall, 1913. Price 12s.*

IN PREPARATION.

An abridged translation of the Ihyá'u'l-Mulúk, a Persian History of Sístán by Sháh Husayn, from the British Museum MS. (Or. 2779), by A. G. Ellis.

The geographical part of the Nuzhatu'l-Qulúb of Hamdu'lláh Mustawfi of Qazwín, with a translation, by G. le Strange. (In the Press.)

The Futúhu Mişr wa'l-Maghrib wa'l-Andalus of Ibn 'Abd'l-Hakam (d. A.H. 257), edited and translated by Professor C. C. Torrey.

The Qábús-náma, edited in the original Persian, with a translation, by E. Edwards.

The Diwáns of al-Tufayl b. 'Awf and al-Tirimmah b. Hakím, edited and translated by F. Krenkow. (In the Press.)

A monograph on the Southern Dialects of Kurdish, by E. B. Soane.

The Kitábu'l-Luma' fi 't-Taşawwuf of Abú Naşr as-Sarráj, edited from two MSS. with Introduction, critical notes and Abstract of Contents, by R. A. Nicholson. (In the Press.)

The Persian text of the Fárs Námah of Ibnu 'l-Balkhí, edited from the British Museum MS. (Or. 5983), by G. le Strange.

Extracts relating to Southern Arabia, past and present, from the Dictionary entitlea Shamsu 'l-'Ulúm, of Nashwán al-Himyari, edited, with critical notes, by 'Azimu 'd-Din Ahmad, Ph. D.

Contributions to the History and Geography of Mesopotamia, being portions of the Ta'rikh Mayyáfárikín of Ibn al-Azrak al-Fárikí, B. M. MS. Or. 5803, and of Al-'Alák al-Khatíra of 'Izz ad-Din Ibn Shaddád al-Halabí, Bodleian MS. Marsh 333, edited by W. Sarasin, Ph. D.

The Ráhatu's-Sudúr wa Áyatu's-Surúr, a history of the Seljuqs, by Najmu'd-Din Abú Bakr Muhammad ar-Ráwandí, edited from the unique Paris MS. (Suppl. persan, 1314) by Edward G. Browne.

*This Volume is one
of a Series
published by the Trustees of the
"E. J. W. GIBB MEMORIAL."*

*The Funds of this Memorial are derived from the Interest accruing
from a Sum of money given by the late MRS. GIBB of Glasgow, to
perpetuate the Memory of her beloved son*

ELIAS JOHN WILKINSON GIBB,

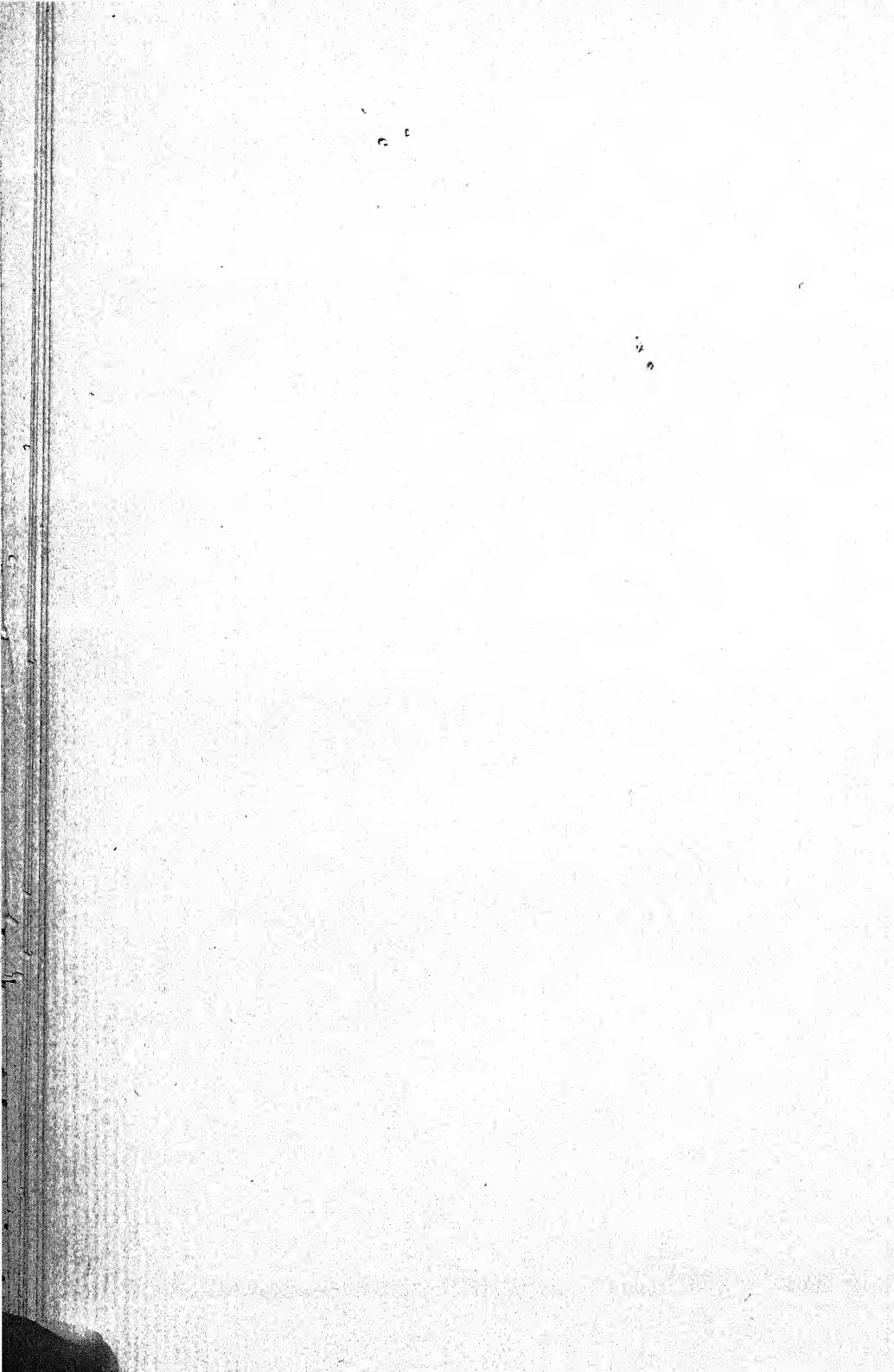
*and to promote those researches into the History, Literature, Philo-
sophy and Religion of the Turks, Persians, and Arabs to which, from
his Youth upwards, until his premature and deeply lamented Death
in his forty-fifth year, on December 5, 1901, his life was devoted.*

تِلْكَ آثَارُنَا نَدُلْ عَلَيْنَا * فَانْظُرُوا بَعْدَنَا إِلَى الْآثَارِ

*"The worker pays his debt to Death;
His work lives on, nay, quickeneth."*

*The following memorial verse is contributed by 'Abdu'l-Haqq Hâmid
Bey of the Imperial Ottoman Embassy in London, one of the Founders
of the New School of Turkish Literature, and for many years an
intimate friend of the deceased.*

جمله یارانی وفاسیله ایدرکن تطیب
کدی عمرنک وفا گورمدی اول ذاتِ ادیب
گنج ایکن اولش ایدی اوج کاله واصل
نه اولوردی یاشامش اولسه ایدی مستر گیب



“E. F. W. GIBB MEMORIAL”:

ORIGINAL TRUSTEES.

[JANE GIBB, died November 26, 1904],

E. G. BROWNE,

G. LE STRANGE,

H. F. AMEDROZ,

A. G. ELLIS,

R. A. NICHOLSON,

E. DENISON ROSS,

AND

IDA W. E. OGILVY GREGORY (formerly GIBB), appointed 1905.

CLERK OF THE TRUST.

W. L. RAYNES,

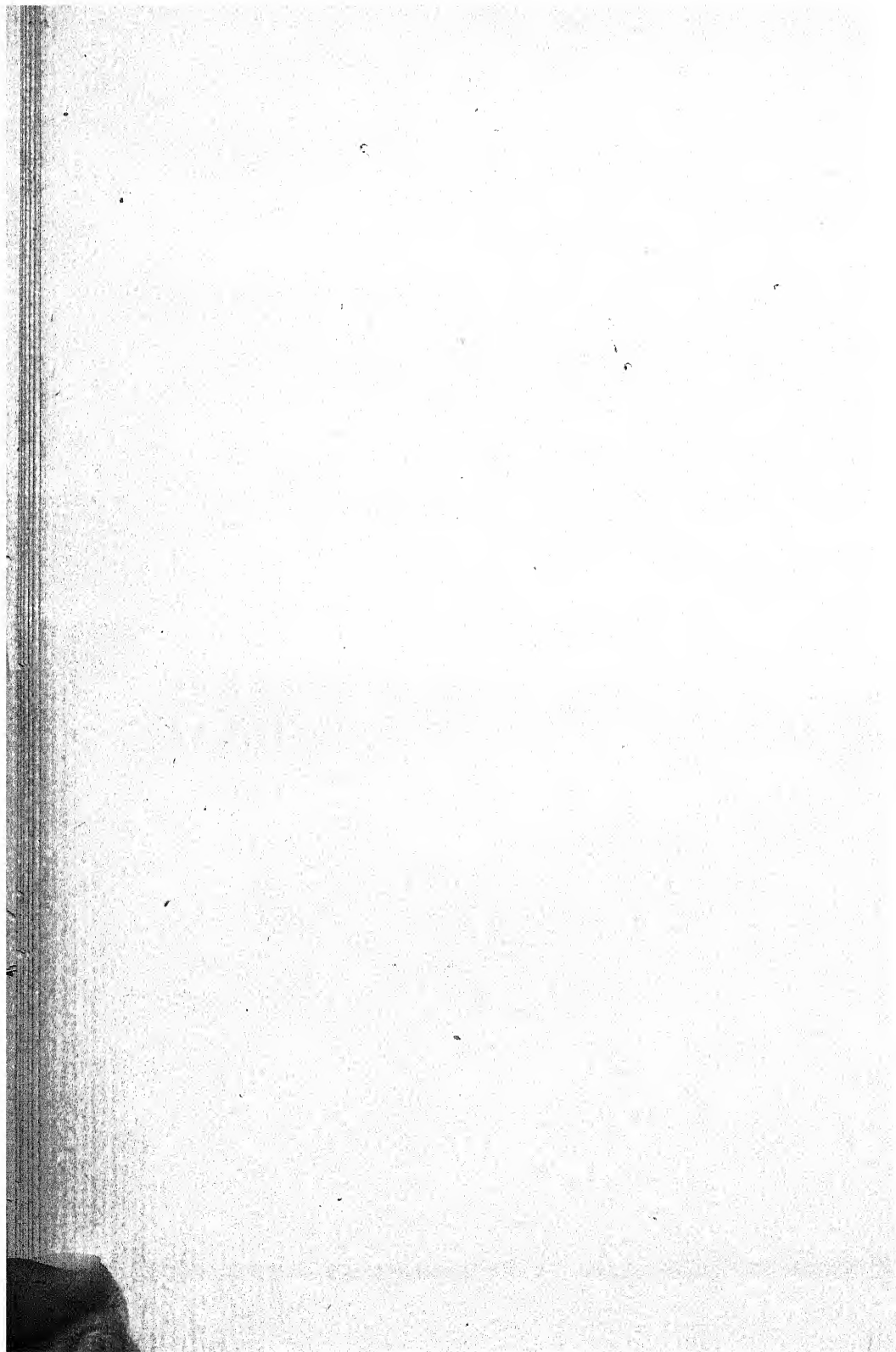
15, Sidney Street,

CAMBRIDGE.

PUBLISHERS FOR THE TRUSTEES.

E. J. BRILL, LEYDEN.

LUZAC & Co., LONDON.



PREFACE.

In the Preface to the companion volume of the present work, which contains the *fac-simile* of a MS. of the *Ta'rikh-i-Guzida* brought from Persia in the summer of 1907 by my friend Mírzá 'Abdu 'l-Husayn Khán *Wahidu 'l-Mulk*, I announced my intention (p. XVI) of discussing in this volume with greater fulness the various questions connected with this history and its author. Now, however that this volume, which contains an abridged translation of the text, together with the Indices necessary for the convenient use of the latter, is ready for publication, I find that I am not in a position to add anything of importance on these questions to what has been already published or referred to in the previous volume; and all that now appears necessary is that I should briefly explain its structure and production.

This volume consists of two parts, the English Abstract of Contents or Abridged Translation of the text, occupying 237 pages; and the Persian Indices to the text, which were omitted from the previous volume, to which they properly belong, in order to avoid increasing its already considerable bulk (854 + 20 pages).

The Indices are entirely the work of my friend and colleague Dr. R. A. Nicholson, who undertook the laborious task of constructing them with his usual kindness, and has carried it out with his customary thoroughness. They are four in number, *viz.*:

- (1) Index of persons mentioned in the text, both men and women (pp. 5—182).
- (2) Index of *nishas* (pp. 183—224).

- (3) Index of place names and tribal names (pp. 225—277).
- (4) Index of books cited or referred to in the text (pp. 278—286).

Dr. Nicholson has been kind enough to write a short note explaining the principles which have guided him in the construction of these Indices, rendered the more difficult by the scribe's errors which mar the text reproduced in the *fac-simile*, and this note is added at the end of the Preface.

For the Abridged Translation, or Abstract of Contents, I must assume entire responsibility, though I have received the most valuable help from my learned friend Mīrzā Muḥammad of Qazwīn, to whom each proof was submitted and by him returned with many important corrections, observations and annotations, which have been for the most part incorporated in the text or in foot-notes. In making such an Abstract it is very difficult to avoid being swayed by personal predilections and idiosyncrasies, and I am conscious that I may have unduly compressed such portions of the work as appeared to me less interesting, and, on the other hand, unduly expanded other portions which seemed to me of greater interest. The thick numbers in brackets occurring throughout the Translation indicate the pages of the *fac-simile* contained in the first volume, and it is these which must be regarded when the Persian Indices are employed in connection with the English Abstract.

My attention has been called to an unfortunate error in the *fac-simile*, occurring between pp. 226 and 231, which, owing, probably, to the adhesion of two leaves of the original MS., has resulted in the complete omission of pp. 227 and 228, and the insertion twice over of pp. 229 and 230. The text of the omitted pages is as follows:

سعید بن العاص الاموی امیر المؤمنین عمر بن الخطاب رضی الله عنه
(p. 227) روایت کرد کہ زنی جامہ پیش رسول علیہ الصلوٰۃ و السلام

آورد و گفت نذر کرده‌ام که جامهٔ بکریم ترین جوانی از اعراب دهم پیغمبر علیه السلام گفت بدین جوان ده یعنی سعید بن العاص، سعد بن خنیسه بن الحارث الانصاری الاوسی عقبی بدری، سعد بن خوله از بنی عامر بن لوی بدری مهاجری بود، سعد بن زید بن مالک الأشجلی الانصاری بدری، سلیم بن ملحان برادر حرام بن ملحان بود خال انس بن مالک از بنی النجار الخزرجی، سعید ابو عبد الرحمن مولی رسول الله صلی الله علیه و سلم نام او رومان بلخی بود او را بخیرید و آزاد کرد بشرط آنکه خدمت پیغمبر کند در سفری انتتال متزلگاه میکرد پیغمبر صلی الله علیه و سلم او را سنینیه لقب کرد، سکران بن عمرو برادر سلیط بن عمرو بود قدیم الاسلام است از مهاجران حبشه و آنجا نماند زن او سوده بنت زمعه بعد از او در حبالة رسول صلی الله علیه و سلم آمد، سلمان فارسی ابو عبد الله سابق اهل فارس و اصفهان باسلام از مولی رسول بود پیغمبر علیه الصلوة والسلام درحق او فرمود من اهل البیت اصلش از اصفهان بقریه جی بود نامش مابه بن نودخشان بن مورسلان بن نهیوزان بن فیروز بن شهرک از نسب منوچهر بجهت طلب دین دران ملک کاری از دستش بیرون آمد مجال اقامتش نبود بگریخت و بشام افتاد بدیر راهبی از دین گبری بدین ترسائی نقل کرد و درآن ملک نیز حادثه افتادش به بندگی بمدینه افتاد بدست جهودی نامش عثمان بن اسهل چون پیغمبر علیه الصلوة والسلام بمدینه هجرت فرمود در سال اول او را از آن جهود بجهل اوقیه زر و سیصد فیل فخل بخیرید و آزاد کرد و بازادی او عهدی نوشت بخط امیر المؤمنین علی کرم الله وجهه این نسخه آنست: - بسم الله الرحمن الرحیم (p. 228) هذا ما افد (فدی به؟) محمد بن عبد الله سلمان الفارسی من عثمان بن الاسهل اليهودی ثم القوطی (القرطی؟) القرشی علی ثلثائة نخلة و أربعین اوقیه من الذهب یفدیه (فدیة؟) من محمد بن عبد الله لثمان سلمان الفارسی و ولأه لمحمد بن عبد الله و اهل بینه و لا سیل لأحد علی سلمان شهید علی

ذلك أبو بكر بن أبي قحافة و عمر بن الخطاب و علي بن أبي طالب و
 حذيفة بن اليمان و أبو داود و أبو ذر الغفاري و مقداد بن أسود و بلال
 مولى أبي بكر و عبد الرحمن، كتب علي بن أبي طالب في جمادى الأول
 سنة هجر محمد، و سلمان را برادرزاده بود نام او ماهان بن قرق بن بدخشان
 و تخم بشيراز است اکنون آنگاه فارس اند و بسلمانيان مشهور و عهدى
 دارند بخط امير المؤمنين على رضى الله عنه بر اديم سفيد نوشته و مهر
 انگشترى پيغمبر صلى الله عليه و سلم و ابو بكر و عمر و عثمان رضى الله عنهم
 بر آن نهاده و اين نسخه آنست: - بسم الله الرحمن الرحيم، هذا كتاب من
 محمد رسول الله صلى الله عليه و سلم سأل سلمان وصية [له] و هامان بن
 قرق و اهل بيته و محبة من بعد ما تناسلوا من أسلم منهم و أقام على دينه
 سلم الله احمد لك الذى أمرنى أن أقول لا اله الا الله و جد لا شريك له
 لقولنا و أمر الناس بها و ان المخلق خلق الله و الأمر كله لله خلقهم و هو
 ينشروهم (sic) و اليه المصير و ان أمر نزول كل شئ بيدى و معنى و كل
 نفس ذائقة الموت من آمن بالله و رسوله كان له فى الآخرة دعة الفازين
 و من أقام على دينه تركناه فلا إكراه فى الدين فهذا الكتاب من اهل بيت
 سلمان لهم ذمة الله و ذمتى على دمايمهم و أموالهم فى الأرض التى يقيمون فيها
 نسلها و خيلها و مراعيها و عيونها غير مظلومين ولا قضاء عليهم فن يغير
 (يقراء ؟) عليه كتابى هذا من المؤمنين و المؤمنات فعليه أن يحطهم (يعظمهم ؟)
 و بكرهم (p. 229) و يسرهم و لا يتعرض لهم الخ

In conclusion, the aim of this volume is to serve as a guide for the English student of Oriental history to one of the more ancient and reputable historical manuals which are so popular in Persia, and if it fulfils in this respect somewhat the same function as Major David Price's old but still useful *Retrospect*, I shall be well satisfied.

EDWARD G. BROWNE.

Cambridge, August 10, 1913.

NOTE ON THE INDICES.

It may be helpful to those using the Indices if I state the method of arrangement which I have adopted. Since no difficulties are likely to arise in connection with the names of places, tribes, or books, my remarks on this point will refer almost exclusively to the First Index, which contains the names of persons.

- (1) The definite article *ال* and the words *ابن*, *ام*, *بنو*, *بنات* are ignored. Thus, *العزیز بالله* is placed under *ع*, and *م* under *ابو مخالد*.
- (2) Names consisting of a proper noun followed by a *nisba* *e. g.*, *عطار طوسی*, are placed under the initial letter of the noun.
- (3) Names consisting of a *kunya* followed by a *nisba* *e. g.*, *ابو حنیفہ دینوری*, are usually placed under the initial letter of the second word in the *kunya*.
- (4) Names consisting of a *kunya* followed by a proper noun, *e. g.*, *ابو عبد اللہ احمد بن یحیی*, are usually placed under the initial letter of the noun, whether a *nisba* follows or not; but sometimes they are placed under the *kunya*, for special reasons: thus *ابو بکر محمد بن علی* will be found under *ب*, because he is commonly known as *ابو بکر کثانی*. Many names of this kind occur in the Index twice, *viz.*, under the *kunya* and also under the proper noun.

As a rule, the names are printed in the Indices just as they stand in the *fac-simile*. A large number of them are corrupt, and many are written so defectively that it was not easy — in some instances I found it impossible — to decipher them. Some obvious mistakes have been corrected and the true reading has frequently been determined by reference to Ibn Hishám, Ṭabarí, Ibn al-Athír and other authorities, but no attempt has been made to control and verify the names systematically. This must be left for the first Editor of the *Ta'rikh-i-Gusida*, and I do not envy him the task.

REYNOLD A. NICHOLSON.

COMPARATIVE TABLE OF CONTENTS OF
THE TEXT CONTAINED IN THE PRECEDING
VOLUME AND OF THE TRANSLATION
CONTAINED IN THIS.

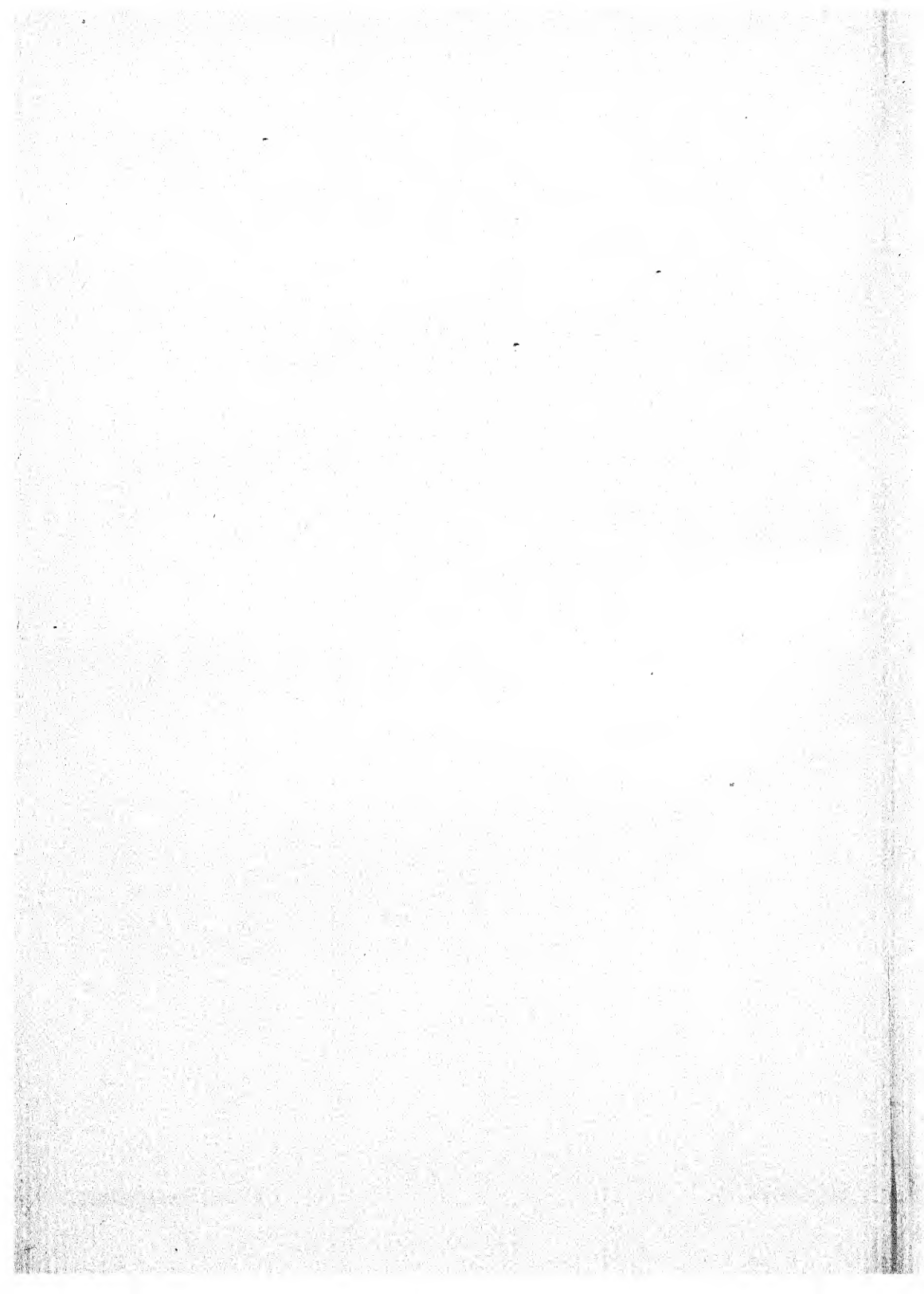
	Page		Page
	I	of text	I of translation.
DOXOLOGY.			
Author's account of himself and			
his work	3	" "	1 " "
Principal sources used by him .	8	" "	1 " "
Date of completion	8	" "	2 " "
On the different eras	9	" "	3 " "
Plan and contents of book . .	10	" "	4 " "
INTRODUCTION, on the Creation			
of the Universe	16	" "	7 " "
FIRST CHAPTER, on Pre-Mu-			
hammadan Prophets and Phi-			
losophers.	18	" "	8 " "
(I) Prophets	20	" "	8 " "
(II) Philosophers.	68	" "	25 " "
SECOND CHAPTER, on the Pre-			
Muhammadan Kings of Persia.	81	" "	28 " "
(I) Pīshdādiyān.	81	" "	28 " "
(II) Kayāniyān	91	" "	30 " "
(III) Mulūku 't-Tawā'if. . . .	101	" "	33 " "
(IV) Sāsāniyān	103	" "	36 " "
THIRD CHAPTER, on the Pro-			
phet Muhammad and his Suc-			
cessors	124	" "	42 " "
Prefatory, on his genealogy . .	125	" "	42 " "

	Page	Page
(I) Short biography	128 of text	43 of translation.
(II) Orthodox Caliphs. . . .	165 " "	46 " "
(III) The Imáms.	203 " "	48 " "
(IV) The chief "Companions" .	208 " "	51 " "
(V) The Umayyad "Kings". .	255 " "	52 " "
(VI) The 'Abbásid Caliphs . .	290 " "	57 " "
FOURTH CHAPTER, on the		
Muḥammadan Dynasties of Persia	372 " "	72 " "
(I) Ṣaffáriyán	373 " "	72 " "
(II) Sámáníyán	379 " "	73 " "
(III) Ghaznawiyán	393 " "	78 " "
(IV) Ghúriyán.	406 " "	83 " "
(V) Daylamíyán, or Ál-i-Buwayh	413 " "	85 " "
(VI) Saljúqiyán (Seljúqs) . . .	433 " "	93 " "
(a) of Persian 'Iráq.	434 " "	93 " "
(b) of Kirmán.	479 " "	107 " "
(c) of Asia Minor	480 " "	108 " "
(VII) Khwárazmsháhiyán . . .	486 " "	110 " "
(VIII) Atábakán.	503 " "	118 " "
(a) of Syria and Diyár Bakr. .	503 " "	118 " "
(b) of Fárs.	505 " "	120 " "
(IX) Isma'ílís	509 " "	122 " "
(a) of Egypt and North Africa		
(the Fátimid Caliphs)	509 " "	122 " "
(b) of Persia (the Assassins). .	517 " "	127 " "
(X) Qará-Khitá'iyán of Kirmán	527 " "	131 " "
(XI) Atábakán of Luristán . .	535 " "	134 " "
(a) of Lur-i-Buzurg	537 " "	134 " "
(b) of Lur-i-Kúchak.	547 " "	137 " "
(XII) The Môngols (Ilkháns) of		
Persia	557 " "	139 " "
INTERCALATED CHAPTER on		
the House of Muzaffar	613 " "	151 " "
FIFTH CHAPTER, containing		
biographies of learned men . .	755 " "	208 " "

TABLE OF CONTENTS.

XXI

	Page		Page
(I) Imáms and Mujtahids . . .	755	of text	208 of translation.
(II) "Readers" of the Qur'án . .	759	" "	209 " "
(III) Traditionists	760	" "	210 " "
(IV) Shaykhs, Saints and Holy Men	760	" "	210 " "
(V) Doctors and Divines . . .	797	" "	218 " "
(VI) Poets of (a) Arabia . . .	812	" "	222 " "
(b) Persia	813	" "	222 " "
SIXTH CHAPTER, on the city of			
Qazwín, the Author's birthplace	829	" "	227 " "
(I) Its name and the etymology thereof	830	" "	227 " "
(II) Its principal buildings. . .	830	" "	227 " "
(III) Its subjugation and conversion by the Arabs. . . .	832	" "	228 " "
(IV) Its aqueducts, rivers, mosques, tombs and suburbs .	832	" "	228 " "
(V) Notable men of different classes who have resided in it or visited it	835	" "	229 " "
(VI) Governors of Qazwín . . .	838	" "	231 " "
(VII) Tribes and families of Qazwín	842	" "	233 " "
CONCLUSION AND COLOPHON	849	" "	237 " "



ABSTRACT OF CONTENTS OF THE
TA'RÍKH-I-GUZÍDA.

Praise of God (1—2) and of the Prophet and his family (3). The Author, Ḥamdu'lláh Aḥmad b. Abí Bakr b. Naṣr, the *Mustawfi* (State accountant) of Qazwín, describes how he imbibed a taste for historical studies from the late minister Rashídu'd-Dín Faḍlu'lláh, in whose service he had been, and who was constantly surrounded by men of learning (3—4), until at length, notwithstanding his lack of early training in literature and historical science, he began to compose a great historical poem [the *Zafar-náma*, a supplement to the *Sháh-náma* of Firdawsí] ¹⁾, giving an account of the history of the world from the advent of the Prophet Muḥammad down to his own times. Of this poem, designed to contain 75,000 verses, he had already composed more than 50,000 verses (4—5), and it was his intention to dedicate it, when completed, to Ghiyáthu'd-Dín Muḥammad, the worthy son and successor of his late patron the deceased minister Rashídu'd-Dín Faḍlu'lláh (5—6). Having recited the titles and praised the virtues of his patron, and apologized for the unworthiness of his offering (7), he proceeds to enumerate the principal sources of information used for the compilation of this present manual of history, which are as follows (8):

(1) The *Siratu'n-Nabí* [Ibn Hishám's Biography of the Prophet is presumably intended].

(2) The *Qišaṣu'l-Anbiyá*. [Ath-Tha'álibí's work is probably meant].

(3) *Ar-Risálatu'l-Qushayriyya*.

(4) The *Tadhkiratu'l-Awliyá* [? of Farídu'd-Dín 'Aṭṭár].

¹⁾ For description of the unique MS. of this work, see Rieu's *Persian Supplement*, pp. 172—4.

(5) The *Tadwin* of the Imám Ráfi'í [or-Yáfi'í, by which is probably meant the *Rawḍu'r-Riyáḥin*].

(6) The *Tajáribu'l-Umam* of Abú 'Alí Miskawayhi.

(7) *Masháribu't-Tajárib* [?] of Abu'l-Ḥasan 'Alí b. Zayd al-Bayhaqí].

(8) The *Díwánu'n-Nasab*.

(9) The great chronicle of Muḥammad b. Jarír at-Ṭabarí.

(10) The history of Ḥamza of Iṣfahán.

(11) The great chronicle of Ibnu'l-Athír [*i.e. at-Ta'rikhu'l-Kámil*].

(12) The *Zubdatu't-Tawárikh* of Jamálu'd-Dín Abu'l-Qásim of Káshán.

(13) The *Nizámu't-Tawárikh* of the Qáḍí Náṣiru'd-Dín Abú Sa'íd at-Bayḍawí.

(14) The *'Uyúnu't-Tawárikh* of Abú Ṭálib 'Alí b. al-Khayr al-Kházin al-Baghdádí.

(15) The *Kitábu'l-Ma'árif* of Ibn Qutayba ad-Dínawarí.

(16) The *Ta'rikh-i Fahán-gusháy* of 'Alá'ú'd-Dín 'Aṭá Malik-i-JuwaynÍ.

(17) The Persian translation, by Abu'sh-Sharaf al-Jarbá-dhaqání, of al-'Utbi's *Ta'rikh-i-Yamíní*.

(18) The *Siyaru'l-Mulúk* [more correctly entitled the *Siyásat-náma*] of the Nizámu'l-Mulk.

(19) The *Sháh-náma* of Firdawsí.

(20) The *Saljúq-náma* of Zahrí of Níshápúr.

(21) The *Majma'u Arbábi'l-Maslak* [or-*Mulk*] of the Qáḍí Ruknu'd-Dín of Khúy.

(22) The *Istizhárú'l-akhbár* of the Qáḍí Aḥmad of Dámghán.

(23) The *Jámi'u't-Tawárikh* of the Author's late martyred master and patron, the minister Rashidu'd-Dín Faḍlu'lláh.

This compendium is entitled *Ta'rikh-i-Guzida* ("the Select History"), and was completed in the year A. H. 730 (8). The preface concludes with a prayer that it may be honoured by the perusal of Ghiyáthu'd-Dín, and that the faults of omission and commission which mar its pages may be overlooked.

TABLE OF CONTENTS OF THE *GUZIDA* (9).

Of the different eras used by historians, *e. g.* (1) from the Fall of Adam; (2) from the Deluge; (3) from the casting of Abraham into the fire; (4) from the Call of Moses; (5) from the destruction of Pharaoh; (6) from the building of the Ka'ba; (7) from the accession of Alexander the Great; (8) from the invasion of Yaman by the Abyssinians; (9) from the reign of Nebuchadnezzar; (10) from the "Year of the Elephant", *etc.* Of these eras, the Israelites employed Nos. 4 and 5; the Ishmaelites (or Arabs) No. 6; the Greeks and Romans No. 7; the Yamanites No. 8; the Copts No. 9, and the Arabs of Quraysh No. 10. From this diversity of eras arose much confusion (10), which the Prophets have not endeavoured to remove, while the philosophers either deny that the world had a beginning, or, as in the case of the sages of India, Cathay, Chinese Tartary, China and Europe, assign to the first man a remote antiquity, or assert the existence of several successive "Adams". The Muhammadans of Persia reckon 6000 years, more or less, from Adam to Muḥammad. The astronomers estimate that from the Deluge until the present time, A. Y. 698, 4433 years have elapsed.

This book is divided into an Introduction (*Fātiḥa*), six Chapters, and a Conclusion (*Khātima*) as follows:

INTRODUCTION. On the Creation.

CHAPTER I. On the Prophets, in two Discourses, *viz.*:

First Discourse (11) On the Great Prophets described as *Mursal* and *Ulu'l-^cAzm.*

Second Discourse. On the Minor Prophets and others who furthered the cause of religion and morality until the time of Muḥammad, in two Sections, *viz.*:

§ 1. Minor Prophets.

§ 2. Philosophers and moral teachers.

CHAPTER II. On the Pre-Islamic Kings of Persia, in four sections, *viz.*

§ 1. <i>Pishdādiyān</i> ,	11	Kings who reigned 2450 years.
§ 2. <i>Kayāniyān</i> ,	10	" " " 734 "
§ 3. <i>Mulūku't-Tawā'if</i> ,	22	" " " 350 "
§ 4. <i>Sāsāniyān</i> ,	31	" " " 527 "

CHAPTER III. On the Prophet Muḥammad and his Companions and Successors, in an introduction and six sections, *viz.*

Introduction. The Prophet's genealogy and kin.

- § 1. His life, wars, wives, amanuenses, relatives, clients and heirs.
- § 2. The five [al-Ḥasan b. 'Alī is included] orthodox Caliphs, whose dominion endured exactly 30 lunar years (12) from 13 Rabī' I, A. H. 11 until 13 Rabī' I, A. H. 41 [= 6 June A. D. 632—15 July, A. D. 661].
- § 3. The remaining ten of the twelve Imāms [excluding 'Alī and al-Ḥasan who are included in the last section], from 4 Šafar, A. H. 49 until Ramaḍān, A. H. 264 [= 14 March, A. D. 669—May, 877], a period of 215 lunar years and 7 months.
- § 4. Account of some of the Prophet's chief Companions and Followers.
- § 5. The fourteen Umayyad "Kings" (not Caliphs), from 13 Rabī' I, A. H. 41 until 13 Rabī' I, A. H. 132 [= 15 July, A. D. 661—30 Oct., A. D. 749], a period of 91 lunar years.
- § 6. The thirty-seven 'Abbāsid Caliphs, from 13 Rabī' I, A. H. 132, until 6 Šafar, A. H. 656 [= 30 Oct., A. D. 749—12 Feb., A. D. 1258], a period of 523 lunar years, 2 months and 23 days.

CHAPTER IV. Muhammadan dynasties of Persia and some adjacent countries in twelve sections, *viz.*

- § 1. Three Šaffáris, who reigned 35 lunar years, from A. H. 253 until A. H. 287 [A. D. 867—900], over a great part of Persia. Their descendants were still governors of Sístán at the time this history was written.
- § 2. Nine Sámánís (13), who reigned for $102\frac{1}{2}$ years, from the middle of Rabíʿ II A. H. 287 until 5 Dhu'l-Hijja, A. H. 389 [= March 20, A. D. 900—17 Nov., A. H. 999.]
- § 3. Five (*sic*) Ghaznawís, who reigned for 155 lunar years, *viz.* A. H. 390—545 [= A. D. 1000—1150], during the first 30 years of which period a large part of Persia, as well as Ghazna, was under their sway.
- § 4. Five Ghúris, who reigned for 64 lunar years, from A. H. 545 until A. H. 609 [= A. D. 1150—1212].
- § 5. Seventeen Daylamís (or Buwayhís), who reigned for 127 lunar years, from Dhu'l-Qaʿda, A. H. 321 until A. H. 448 [= A. D. 933—1056].
- § 6. Saljúqs, divided into:
- (a) Fourteen great Saljúqs, who ruled over Persia for 161 lunar years, from A. H. 429 until Rabíʿ I, A. H. 590 [= A. D. 1037—1194.]
 - (b) Eleven Saljúqs of Kirmán, who ruled there for 150 years, from A. H. 433 until 583 [= A. D. 1041—1187.]
 - (c) Fourteen Saljúqs of Asia Minor, who reigned for 220 years, from A. H. 480 until A. H. 700 [A. D. 1087—1300].
- § 7. Nine Khwárazmsháhs (14), who reigned for 137 lunar years, from A. H. 491 until Shawwál, A. H. 628 [= A. D. 1098—August, 1231].
- § 8. Atábaks, divided into.
- (a) Nine Atábaks of Syria and Diyár Bakr, who

reigned for 120 years, from A. H. 481 until A. H. 601 [= A. D. 1088—1204].

(b) Eleven Atábaks of Fárs (Salgharís), who reigned for 120 lunar years, from A. H. 543 until A. H. 663 [A. D. 1148—1265].

§ 9. Ismaʿílís, divided into.

(a) Fourteen Fátimid Caliphs (or Anti-Caliphs) of Egypt and the West, who reigned for 260 years (*sic*) from A. H. 299 until A. H. 556 [= A. D. 911—1161].

(b) Eight Grand Masters of the Persian Assassins of Alamút, who reigned 171 years, from A. H. 483 until Shawwál. A. H. 654 [= A. D. 1090—Nov., 1256].

§ 10. Ten Qará-Khitá'ís, who ruled over Kirmán from A. H. 621 until 706 [= A. D. 1224—1306], a period of 86 lunar years.

§ 11. Atábaks of Luristán, divided into.

(a) Seven Atábaks of Lur-i-Buzurg, who reigned 180 lunar years, from A. H. 550 until 730 [= A. D. 1155—1330].

(b) Eleven Atábaks of Lur-i-Kúchak, who reigned 150 lunar years, from A. H. 580 until A. H. 730 [= A. D. 1184—1330], (15).

§ 12. Thirteen Mongol Íl-Kháns of Persia, who, from A. H. 599 (= A. D. 1203) until the time of writing, A. H. 730 [= A. D. 1329—1330], have reigned 131 years,, "and let who will hereafter write the conclusion of their history."

CHAPTER V. Account of learned and pious men in 6 sections, *viz.*

§ 1. Doctors of theology (*Imáms* and *Mujtahids*).

§ 2. Readers of the *Qur'an* (*Qurrá*).

§ 3. Traditionists (*Muhaddithún*).

- § 4. Shaykhs (*Mashā'ikh*).
- § 5. Learned men (*'ulamā*).
- § 6. Poets, Arabic and Persian.

CHAPTER VI. Account of the Author's native city, Qazwīn, in 8 ¹) sections.

- § 1. Traditions concerning it.
- § 2. Derivation of its name.
- § 3. Its buildings.
- § 4. Its conquest and conversion by the Muslims.
- § 5. Its aqueducts, rivers, mosques, tombs and suburbs.
- § 6. Some of the Companions and Followers of the Prophet, the Imāms, Caliphs, Shaykhs, men of learning, kings, ministers and *amirs* who have visited it.
- § 7. Its governors and rulers.
- § 8. The tribes and notable men who have arisen thence.

CONCLUSION (16). Genealogies of the Prophets, Kings and philosophers, arranged in the form of a tree, summing up in a brief space the information on this subject contained in this history.

INTRODUCTION: ON THE CREATION (16).

God, by the word *Kun* ("Be!") created the two worlds, the unseen "World of Command" (*'ālam-i-amr*), and the visible "World of Creation" (*'ālam-i-khalq*). The Universal Reason, the World-Soul, Matter, the Four Elements, the Nine Spheres, the Stars, the Seven Planets, the Twelve Signs of the Zodiac. — (17) Revolution of the Spheres. — Cause of night and day and of the seasons. — The "Seven Sires", "the Four Mothers", and the "Threefold Offspring". — Origin

1) So in other MSS. In this MS. §§ 3—4 are amalgamated in one, and the number of sections is only 7.

of the sea, storms and mountains. — Appearance of minerals, vegetables and animals. — Creation of Man.

CHAPTER I. — THE PROPHETS (18).

According to a tradition reported by Abú Dharr al-Ghif-fá'í there were 124,000 Prophets (100,000 in this MS.), of whom 313 were *Mursal*¹⁾. Of these 4 were Syrians, *vis.* Adam, Seth, Enoch (who is Idrís, the first who wrote) and Noah; while 4 were Arabs, *vis.* Húd (19), Šálih, Shu'ayb (*i. e.* Jethro) and Muḥammad. Of the Hebrew Prophets the first was Moses and the last Jesus. The Revelations made to these Prophets comprised 100 tablets (*Šahifa*) and 4 books, *vis.* 50 tablets to Seth, 30 to Enoch, 10 to Abraham [and 10 to Moses before the Pentateuch²⁾], and the Pentateuch, the Gospel, the Psalms and the Qur'án. — Six of the greatest of the Prophets held the rank of *Ulu'l-'azm*, *vis.* Adam, Noah, Abraham, Moses, Jesus and Muḥammad. — The Author has only succeeded in finding mention of 73 Major Prophets (*Mursal*) and 45 Minor Prophets. — The former number, he considers, accords well with the allegorical sense of these two traditions: — "The doctors of my Church are as the Prophets of the Children of Israel", and. "My Church shall become divided in to 73 sects, whereof one, that which I and my Companions follow, shall be saved." — Definition of the terms *nabí* (20), *mursal*, and *ulu'l-'azm*.

First Discourse. The Prophets, major and minor.

Thirty Prophets (21), besides Muḥammad, are mentioned in the *Qur'án*, to wit: — (1) Adam, (2) Seth, (3) Idrís = Enoch, (4) Noah, (5) Húd, (6) Šálih, (7) Abraham, (8) Lot, (9) Ishmael, (10) Isaac, (11) Jacob, (12) Joseph, (13) Khidr,

1) Tabarí, i, 152.

2) These ten are also ascribed to Adam.

(14) Job, (15) Shu'ayb = Jethro, (16) Moses, (17) Aaron, (18) Joshua, (19) Elias, (20) Elisha, (21) Samuel, (22) David, (23) Solomon, (24) Ezra, (25) Daniel, (26) Dhu'l-Kifl, (27) Jonah, (28) Zechariah, (29) John the Baptist and (30) Jesus Christ. The names of the following forty-two are found in various histories and commentaries, but not in the *Qur'án*: (1) Shem, (2) Ham, and (3) Japhet, the three sons of Noah; (4) Judah, (5) Levi, (6) Reuben, (7) Simeon, (8) Issachar, (9) Zebulon, (10) Dan, (11) Gad, (12) Naphtali, (13) Asher, and (14) Benjamin, these eleven, with Joseph, being the ancestors of the twelve tribes (*asbát*) of Israel; (15) Hāndhala, (16) Gideon, (17) ماثان, (18) Caleb, (19) Ezechiel, (20) سحاس, (21) ماثان, (22) سبو, (23) شلوى, (24) سحاسا, (25) عدواسا, (26) سبو, (27) Isaiah, (28) Amos, (29) Hosea, (30) يعا, (31) Šádiq, (32) Šadúq, (33) سلوم, (34) سحاسير, (35) يسي, (36) Nahum, (37) القوشى, (38) Habakkuk, (39) Zephaniah, (40) ادريا, (41) برامل, (42) Haggai, (43) رحرمائيل, (44) مداخر

Adam, called *Abu'l-Bashar* and *Šafīyyu'llāh*.

The part played by Gabriel, Michael and 'Azrá'íl (22) in the creation of Adam from clay. — After 40 days, God breathes into him His Spirit, and teaches him the Names of all things. — He is worshipped by the Angels, except Iblís. — The creation of Eve. — Adam and Eve are forbidden to eat wheat; or wheat, grapes and figs. — Iblís enters Paradise by the help of the Serpent, and persuades Adam and Eve to eat the forbidden fruit. — They are expelled from Paradise. — Adam is banished to Sarandīb (Ceylon) and Eve to Jeddah. — (23) After 100 years, on the day of 'Āshūrā Adam's repentance is accepted. — Other important events which happened on this day (Muḥarram 10). — Adam and Eve meet again at Mecca, at 'Arafāt,

and return to Ceylon. — Cause of the enmity between Cain (*Qábil*) and Abel (*Hábil*). — Cain's sacrifice is rejected, and he murders Abel (24) and buries his body. — Iblís persuades Cain to worship Fire. — Birth of Seth. — Adam dies at the age of 1000 years, and Eve dies a year (or three days) later. — They were buried by Seth near Mecca in the mountain of Bú Qubays, but dis-interred and re-interred by Noah. — Adam had 21 sons and 22 daughters.

Seth.

Seth succeeded Adam, received revelations from God, and denounced the Fire-worship practised by the children of Cain. — He built the Ka'ba, died at the age of 912 years, and was succeeded by his son Enos (*Anúsh*), who lived 965 years and first cultivated the date. He was succeeded by his son Cainan, who lived 920 years, and began to build Babel. He was succeeded by his son Mahalaleel (*Mahalá'il*), who (25) lived 895 years, and was succeeded by his son Jared, who lived 962 years. All these were born during Adam's life-time.

Idris, son of Jared, called Enoch (Akhnúkh).

Enoch, or Idris, was at once King, prophet and sage, was versed in Astronomy, and invented writing, spinning, weaving and sewing. He built the Pyramids and foretold the Deluge. — His friendship with the Angel of Death, and the device whereby he entered Paradise when he had lived 865 years.

Noah, called Najíyyu'lláh.

Noah, the great-grandson of Idris, received revelations from God, and preached to his people for 950 years (26), during which period 80 believed. — He makes the Ark, which is described. — The Flood begins in an oven at Kúfa, submerges the "habitable quarter" of the earth and all the mountains, and continues for six months. — The Ark rests

on Mount Júdí near Mawşil, and Noah and his companions leave it on Muḥarram 10 (the *ʿAshúrd*). — They build a village there called [*Súq*] *Thamánín*, “the [Market of the] Eighty”¹⁾. — Noah died at the age of 1600 years, or 1300 years. — Since most of the inhabitants of the earth are descended from Noah, he is sometimes entitled “the second Adam”. He had four sons, Shem, Ham and Japhet, who believed and were saved in the Ark, and Canaan (27), who disbelieved and was drowned.

Shem is held by some to have been a prophet, and most of the prophets and all the Persians are descended from him. He had six sons, of whom the eldest was Arfakhshad, from whom Qaḥṭán and Fáligh were descended in the fourth generation. The latter was the ancestor of the Persians, while most of the Arabs are descended from the former, whose son, Yaʿrub, first spoke Arabic. From Qaḥṭán sprang the Ḥimyarites, the Lakhimites, and Sabá (Sheba), who was the father of Quḍáʿa, Ashʿari, Azd and Ṭayyíʿ. Shem’s second son, ʿAlim, begot Khurásán and Haytál. The former begot ʿIráq, and the latter Kirmán and Mukrán. Shem’s third son was Aswad, who begot Ahwáz and Pahlú, of whom the latter begot Párs. Shem’s fourth son was Núdhar, who begot Adharbád and Arrán, Arman and Múghán. Shem’s fifth son was Iram, from whom were descended the tribes of ʿAd and Thamúd. Shem’s sixth son was Yafan, who begot Sám and Rúm.

Ham is the ancestor of all the blacks. The story of Noah’s drunkenness and Ham’s irreverence (28), and how it was punished. Ham had also six sons, Zangí, Kús, Hind, Barbar, Qibt, Ḥabash. The last was the father of Núba.

Japhet had eight sons, Turk, Khazar, Saqláb, Rús, Bishak, Mughúl, Gog and Magog. Chín and Máchín are the sons of

1) Ṭabarí, i, 197.

Khutan, and the Bulghárs, Birtásís and Báshghirdís are also his descendants, as well as the Greeks, Franks and some of the Romans. After the death of Noah, all these dwelt together in Babel for many years, until one night their common language was taken from them and each awoke speaking a different tongue, whereupon they separated, and the land where each settled became known by his name.

Húd.

Húd, the fifth great prophet, is variously accounted a son of 'Abir or 'Ad, to which latter tribe he was sent. He preached to them with little success for fifty years. He then cursed them, and God withheld rain from them for three years. They sent the sage Luqmán to Mecca to ask for rain (29). — A black, a red and a white cloud appear, and the men of 'Ad are told to choose. They choose the black cloud, and are all destroyed by a violent tempest, in the month of Shawwál, during the *bardu'l-ajúz*, or "Old Woman's Cold". Húd survived this event for fifty years, died at the age of 150 years, and is buried at Ḥaḍramawt.

Šáliḥ.

Šáliḥ was sent to the tribe of Thamúd. His miracle consists in bringing a female camel and its young one out of the rock. Thamúd refuse to believe and kill the camel. God causes their faces to turn yellow and then black, and finally destroys them by a loud noise from heaven. Šáliḥ lived to be 258 (or 180) years of age. He was buried at Mecca.

Handhala.

Handhala b. Šafwán was descended from Fihir b. Qaḥṭán, and was sent to the *Ahlu'r-Rass*, or people of Rass, who was a king of the people of Nimrod (30) in the West. This king had apostasised, and claimed to be God, and his people

practised various unnatural crimes, of some of which the perpetrators are still called *Rass* and *Sa'tari*. God finally destroyed them all by thirst, and by the arrows which they would have shot at *Handhala*.

Abraham, called Khalilu'lláh (31).

Genealogy of Abraham. His father Azar was Nimrod's *wazir*. The astrologers foretell the birth in Nimrod's time of a prophet who will cause his destruction, and Nimrod consequently orders a massacre of all male children born at that period. Abraham was hidden by his mother in the place now called Birs [Nimród] near Kúfa, which the author visited. At the age of seven he emerged from the cave where he was hidden, and, after worshipping the heavenly bodies, he is guided to the worship of God. He preaches to Nimrod and denounces idol-worship. At the suggestion of Iblís, Nimrod casts Abraham by means of a great catapult into the fire. He refuses help from the angel Gabriel, and the fire is turned into a rose-garden, whence he emerged safe and sound, being at that time 60 years of age. Nimrod, desiring to make war on God, constructs an ariel car drawn by vultures, and from it (32) discharges an arrow towards heaven, which returns to him stained with blood. Nimrod (whom some identify with the Persian Ká'ús) increases in arrogance and claims to be God. Abraham with his wife Sara (who is also his cousin, and the most beautiful of women) and his family and retainers retires from Babel to Egypt. The king of Egypt, Sinán b. 'Ulwán desires Sara for himself, and takes her from Abraham, but is divinely prevented from touching her. He restores her to Abraham, and presents Hagar to her. They retire from Egypt to Palestine. A bag of sand miraculously turned to flour. (33) Why Abraham is entitled *Khalilu'lláh* ("the Friend of God"). Nimrod, renewing his rebellion against God, is des-

troyed by a gnat which enters his brain. Sara gives Hagar to Abraham, and she bears him a son, Ishmael, Abraham being then 86 years old. — Circumcision is instituted. Sara's jealousy drives out Hagar and Ishmael to Mecca. The spring of Zamzam appears. Ishmael is brought up by the Banú Jurhum. Abraham prepares to offer up Ishmael. A ram is accepted as his substitute (34). A year later Isaac is born to Abraham by Sara, she being then seventy years old. — Ishmael divorces his Jurhumite wife to please Abraham. At God's command they repair the Ka'ba, set up the Black Stone and institute the Pilgrimage to Mecca. Sara dies at the age of 130 years. Abraham marries again and survives Sara fifty years. He dies at the age of 200 and is buried at Hebron in Syria, at the place now called Khalilu'lláh. Ten tablets (*ṣaḥifa*) were revealed to him. Various practices, chiefly in respect to personal cleanliness, which he instituted.

Lot (35).

The seven Cities of the Plain, Ṣan'a, Ṣaw'a, 'Amra (= Gomorrah), Rúyá and Sodom, said to have been situated between Kirmán and Sistán ¹⁾. — Wickedness of their inhabitants. — The three angels, Gabriel, Michael and Isráfil, entertained by Lot. Destruction of the Cities of the Plain and flight of Lot and his family, except his wife (36), who is destroyed by a stone from heaven. Lot survived her 7 years and died on a Wednesday in the month of Rabí' I.

Ishmael

Ishmael was sent as a prophet to the Amalekites of Yaman and Ḥaḍramawt, to whom he preached the religion of Abraham for fifty years. He died at the age of 130 and was buried at Mecca beside his mother Hagar.

¹⁾ This idea probably arose from the fact that the desert east of Kirmán is called *Dasht-i-Lút*, and that this was misinterpreted as "the Plain of Lot".

Isaac.

Isaac was sent to the people of Syria. The story of Esau and Jacob and of Isaac's blessing, by virtue of which all the succeeding prophets except four, *viz.* Khidr, Job, Shu'ayb (= Jethro) and Muḥammad, were of the posterity of Isaac. Isaac died at the age of 180, and was buried beside Abraham in the year wherein Joseph became ruler (*'aziz*) of Egypt.

Jacob (37).

Jacob, fearing the wrath of his brother Esau, fled by night into Canaan; wherefore he was called *Israel*. He marries his cousin. Of his two wives the elder bore him six sons, Judah, Levi, Reuben, Simeon, Issachar and Zebulun; the younger two, Joseph and Benjamin; and each of his two concubines two, the one Dan and Naphtali, the other Gad and Asher. Joseph was born when Jacob was 89 years old, was lost to him when he was 90 years old, was separated from him for 40 years, and recovered by him when he was 130 years old. Jacob died in Egypt at the age of 147 and was buried at Khalīlu'llāh.

Joseph.

Joseph's incomparable beauty. His vanity and its punishment. His dream. He is cast into the pit by his brethren and sold to a trader for 20 dirhams. His brethren tell Jacob that a wolf has destroyed Joseph (38). Joseph is sold for five times his weight of musk, which in Egypt exceeds gold in value, to the *'Aziz-i-Miṣr*, who was treasurer to the King of Egypt. Zalikhá falls in love with Joseph, she being then 15 years old and he 17. His chastity, and her calumny. The Egyptian ladies, amazed at Joseph's beauty, cut their hands instead of the oranges which they hold. — Joseph's imprisonment. The king's chief butler (*sharāb-dār*) and chief baker (*khwān-*

sálar) are cast into prison. Joseph interprets their dreams (39). The king Rayán's dream of the fat and the lean kine. Joseph interprets it, and, on the death of his former master, is made treasurer and placed in control of all the granaries. He being then 32 years of age, asks for Zálíkhá in marriage. She bears him two sons, Ephraim and Manasseh. Joseph's brethren come to buy corn in Egypt. He bids them bring Benjamin (40). Their second journey to Egypt with Benjamin. Joseph detains Benjamin. Jacob's bitter grief. He becomes blind from his much weeping. Third journey of Joseph's brethren to Egypt. He reveals himself to them, and sends his shirt by them to Jacob, who rubs it on his eyes and recovers his sight. Jacob returns with his sons to Egypt, where he dies seventeen years later. Joseph survives him 23 years, and then dies aged 97. His body is placed in a glass coffin which is sunk in the Nile, but is afterwards recovered by Moses and buried at Khalílu'lláh (41). Discussion of the question whether Joseph's brethren were prophets.

Khidr.

His name was Balyá b. Malkán b. Fáligh *etc.* He was born before the time of Abraham, was a contemporary of Dhu'l-Qarnayn the greater, and accompanied him in his search for the Water of Life, which he drunk and so became immortal. Allegorical explanation of this legend.

Job.

Job was the great-great grandson of Esau. The misfortunes and trials wherewith God proves him (42). His exemplary patience, and its reward. His death at the age of 200.

Shu'ayb (Jethro).

His mission to the people of al-Aríka (? Jericho), most of whom, on account of their unbelief, were destroyed by fire from a cloud.

Moses, called Kalimu'lláh.

He was born in Egypt in the reign of Walíd b. Muṣ'ab, b. Rayyán, (the grandson of Joseph's Pharaoh) who greatly oppressed the Israelites (43) and killed their male children on account of a prediction of his astrologers. The child Moses, consigned to the Nile, is found by one of the handmaidens of Āsiya, Pharaoh's wife, and adopted by her. His own mother is engaged to nurse him. When two years old he one day plucked Pharaoh by the beard. Pharaoh wished to kill him, but was dissuaded by Āsiya, who, to show the child's lack of discrimination, placed before him two bowls, one filled with fire and one with rubies. Moses picked up a burning coal and put it in his mouth, and, in consequence of the burn which it inflicted, he was ever afterwards unable to speak clearly. At the age of 20 he was given a wife, who bore him two sons. At the age of 26 he killed the Egyptian and fled from Egypt to Shu'ayb (Jethro), whose daughter he married after he has served Jethro as a shepherd for two years. She bears him two sons. Moses returns to Egypt. The episode of the Burning Bush on Mount Sinai (44). The miracles of the "White Hand" and the Rod which turned into a serpent are vouchsafed to Moses, and he is sent to Egypt accompanied by his brother Aaron to act as his spokesman. Pharaoh is obdurate and brings his magicians to contend against Moses, but they are convinced by his miracles and believe in him, whereupon they are put to death by Pharaoh. The seven plagues wherewith God afflicts the Egyptians, together with the two miracles of the Rod and the "White Hand" make up the Nine Signs of Moses (45). Flight of Moses with the Israelites from Egypt. They cross the Red Sea, which the Egyptians seeking to do are drowned. The Tablets of the Law are revealed to Moses on Mount Sinai in the presence of 70 witnesses. Colloquy of Moses

with God. (46) Moses asks, but is not permitted to see God, whose effulgence causes Mount Sinai to be shivered in pieces (from some of which, it is said, Mount Uḥud was produced), whereat the 70 witnesses die of fright, but are restored to life by Moses' prayer. — The story of Sámirí and the Golden Calf, which speaks and moves by virtue of a handful of dust whereon Gabriel had trod and which Sámirí scattered over it. Moses kills 70,000 of the Calf's worshippers. He desires to burn the Calf and does so by virtue of an Alchemy which God teaches him, in despite of his cousin Qárún (Corah). Qárún learns the secret of this Alchemy from Moses, and so becomes wealthy, and rebels against Moses. God causes the earth to open and swallow him up together with his wealth (47). A rich Israelite is murdered by his nephews and his body thrown between two villages, the inhabitants of which are suspected. Moses bids them kill a cow and strike the murdered man with one of its limbs, whereupon he comes to life again and identifies his murderers. The story of Moses and Khiḍr (48). Khiḍr explains the reasons of the three actions which excited the wonder and disapproval of Moses. Moses is sent against Og the son of Anak (°Új or °Úq b. °Unuq), (49) and kills him in single combat, by the help of the hoopoe. Balaam, the nephew of Shu'ayb (Jethro) prays against the Israelites, who lose their way and wander in the wilderness for forty years. The Quails and Manna. Death of Moses and Aaron. They are succeeded by Gideon and Jephthah (who die in the wilderness), and these in turn by Joshua.

Joshua the son of Nún (50).

Joshua was the nephew and executor of Moses, and led the children of Israel against the giants of Syria, took their land, and killed Balaam, who at the Resurrection will appear in the form of the dog which accompanied the Seven Sleepers.

He died at the age of 127 years. He was succeeded by Caleb, who brought the Israelites back to Egypt and there died. Next came Ezechiel the Levite, who cursed his people for their unbelief and they died of a pestilence, but were again restored to life by his prayer. It is said that a putrid odour still clings to the descendants of these Jews. Some historians identify Ezechiel with Dhu'l-Kifl, who will be mentioned presently, but others say that the former lived before David and the latter after, which latter statement appears to be the more correct. Ezechiel was followed by Phineas, who is said to have been identical with him who was called *Khidr* by the Arabs, and who found the Water of Life; but this statement is incorrect, for the *Khidr* who found the Water of Life was not an Israelite, as was this *Khidr*, who was the brother of Elias.

Elias (51).

Elias was sent to preach to the worshippers of Baal, whom, on account of their unbelief, he afflicted with drought and famine. Disgusted by their unbelief, he finally withdrew into seclusion, appointing as his successor —

Elisha the Ephraimite.

He was, for some generations, the last of the Hebrew Prophets. — The Jews disregard their doctors (*ʿulamā*). — The Ark of the Covenant is captured by Goliath.

Samuel.

Samuel is, after an interval, sent as a Prophet (52) to the Israelites, who, guided by him, recover the Ark. — They demand a King, and are given Saul (*Tālūt*). — Goliath killed by David. — Death of Samuel, aged 52.

David.

David was the eleventh in descent from Jacob. Saul, jealous

of his influence, tries to kill him (53). Saul and his sons are killed by the Philistines. The Psalms (*Zubûr*) are revealed to David. — His marvellous sweetness of voice. — His sin with the wife of Uriah, by whom Solomon is born to him. — His repentance and forgiveness. — Uriah is restored to life to assure David of his forgiveness. The Jews, forbidden to fish on the Sabbath, put down their nets on the Sabbath and draw them in on Sunday. David reproves them, but they pay no heed, and as a punishment are metamorphosed into pigs. — David chooses Solomon as his successor and builds the Temple at Jerusalem. He dies at the age of one hundred, having reigned forty years.

Solomon (54).

Solomon alone of all mankind was both king and prophet. — His ring, inherited from Adam, on which was engraved the Most Great Name of God. — His authority over all living creatures. — His throne, and how the wind obeys him and carries him whither he will. — His wise minister, Aṣaf b. Barkhiyá. — His adventures with Bilqís, Queen of Sheba (55), whom he marries, and who bears him Rehoboam. — Solomon's shape assumed and sway usurped by one of the *Finn*. — His death at the age of fifty-five. — How his death was concealed from the *Finn* for a year. — Mention of three or four more obscure prophets (55—56).

Isaiah.

The Assyrians (or "Babylonians") attack Jerusalem, but death overtakes their whole army at the prayer of Isaiah. — Isaiah was the first prophet who foretold the advent of Christ and Muḥammad. — He is murdered. — Luhrásp, king of Persia, sends Ruhám the son of Gúdarz (who was called Nebuchadnezzor in Syria) to avenge his death, lay waste Jerusalem, and bring the Israelites into captivity.

Jeremiah (57).

Some historians identify Jeremiah with Ezra, asserting that the latter was his Arabic and the former his Hebrew name. On the death of Isaiah he fled to Egypt, but was brought back by Nebuchadnezzor to Jerusalem. Ezra's faith that God would once again make the Holy Land flourish. — His soul is taken from his body while he sleeps, and restored a hundred years later, when Daniel had come, and the country was once more prosperous. — He convinces the Jews that he lived a century earlier by reciting the *Tawrá*t (Pentateuch) by heart, and showing them where a copy of the same made by Isaiah was hidden under a pillar of the temple. Some of the Jews (58) called him the Son of God, and so became infidels. — Bahman the son of Isfandiyár, being vexed with the inhabitants of Jerusalem, sent Nebuchadnezzor to destroy it again and massacre or take captive the Israelites, who were thus greatly reduced and humbled.

Daniel.

After the death of Bahman, Daniel restored Jerusalem, and brought back the Israelites thither. God gave him as his sign a knowledge of the Science of Geomancy. He guided the Israelites for a time, and then retired into Khúzistán in Persia, and there died. His tomb was discovered there by Abú Músá al-Ash'arí when the Arabs conquered Persia [in the seventh century of the Christian era.].

Jonah.

Jonah was sent to preach to the people of Nineveh. — Their unbelief. — Their punishment and repentance. — Jonah and the whale (59). — He remains forty days in the whale's belly. — His deliverance. — His gourd and the gazelle. — He dies and is buried at Kúfa. — Three more

minor prophets contemporary with Jonah. — Three more, Šádiq, Šadúq and Salúm, sent to the people of Antioch, of whom, on account of their unbelief, all the adults are destroyed by a noise from heaven. — Some say that these three prophets lived in the interval between Christ and Muḥammad, and that their story is connected with the villagers (*aṣḥáb-i-qarya*) mentioned in the Qur'án (60). Five more minor prophets, including Nahum and Habakkuk.

Dhu'l-Kifl.

Some say that he was descended from Job and was an Arab; others that he was an Israelite. He was sent to a King of Syria named Canaan (*Kan'an*). His tomb is near Kúfa, and was a place of pilgrimage of the Jews, until Úljáyú (Sháh Khudá-banda, the Mongol) took it from them and gave it to the Muslims, who built a Mosque on the spot. — Haggai and another minor prophet.

Zechariah.

Zechariah was of the posterity of Solomon, and was cousin to 'Imrán the father of Mary, and their wives were sisters. Birth of Mary. — A Son is promised to Zechariah (61). — His unbelief. — He is tongue-tied for three days. — John the Baptist is born nine months later. — The Angel Gabriel appears to Mary when she is eighteen years old in the form of Joseph the Carpenter, on the 25th of the month of Adhár (March), and foretells the birth of Jesus. — The miraculous conception of Jesus, who is born nine months later. — Jesus speaks in his cradle to vindicate his mother against the calumnies of the Jews, declare his own mission, and announce the advent of Muḥammad "the Seal of the Prophets". — Mary flees into Syria with the child Jesus. — Calumnies uttered by the Israelites against Zechariah. — The king of Jerusalem tries to kill him. — He flees towards Damascus,

but, being overtaken by his pursuers, takes refuge within a hollow tree. — Iblís tells his pursuers where he is, and they saw the tree in two, together with Zechariah.

John the Baptist,

His mission. — He believes in Jesus. — He is put to death by the king of Jerusalem [Herod] for the sake of [Herodias] his niece, whom John had forbidden him to marry (62). The blood of John the Baptist will not dry up or rest, and the doctors of the law declare that it will not do so until the blood of his murderers is poured upon it. Gúdarz the Parthian (Ashghání) hears this, marches on Jerusalem, and kills 70,000 Jews, but the blood will not rest until finally the blood of the murderers is poured over it.

Jesus Christ.

The genealogy of Jesus up to Adam. He was born on Wednesday, the 25th of Kánún-i-Awwal (December) in the year 233 of Alexander, at Násiratu'l-Khalíl (Nazareth) near Jerusalem, on which account his followers are called Nazarenes (*Naṣrání*, plural, *Naṣará*). He alone of all the prophets was born with the gift of prophecy, for others have only become prophets after the age of forty. When he was thirty years of age he came back (63) from Damascus to Jerusalem, where the Gospel (*Injíl*) was revealed to him, and he began to summon men to God. The Jews required a miracle, whereupon he made a bat out of clay, breathed on it, and it flew. He also healed blind and leprous persons whom the physicians had been unable to benefit, and restored to life Shem the son of Noah as a witness to them. As the Jews still remained obdurate, after two years' preaching Jesus departed into Egypt. On his way thither he preached to a company of washermen, twelve of whom believed and became the twelve disciples. — Their names. — They accompany Jesus

Christ to Andalusia (*sic*), where there is a famine. Jesus prays, and food is sent down for them from heaven — roast fish, roast lamb and cress — for three consecutive days. Some unbelievers ascribed this miracle to magic, and were turned into swine. Jesus again returned to Jerusalem. The Jews seek to kill him. He flees, and the Jews seize Simon [Peter], who refuses to betray his Master. They then seize Judas, who for 30 *dirhams* shows them where Jesus is. The Jews wish to take him, but God conceals him from their eyes, and transforms into his likeness *Yishú'*, the chief priest of the Jews, whom they crucify (64) in his stead, while Jesus ascends into heaven, he being then thirty-two years of age. *Yishú'* remained on the Cross for seven days and nights, and Mary used to go every night and weep at the foot of the Cross, until, on the seventh night, God sent down Jesus from heaven to comfort her. John the Baptist and seven of the Disciples also saw Jesus, and spent that night with him, and he gave them many wise counsels, some of which are here given. — The Jews conquered by the Romans. — The Disciples disperse, two going to Rome, one to Qayruwán, one to Ifriqiyya (Tunis), one to the Franks, one to the Híjáz, and one to Jerusalem (65). Rapid diffusion of Christianity. Reverence for the Cross. — Some regard Jesus as God, and some as the Son of God, while others regard him and his mother Mary as partners of God, all of which beliefs are heresy. Mary died six years after Jesus had ascended into heaven.

Second Discourse. Section 1. The minor Prophets.

Abel (Hábíl).

He was the first to whom a prophetic commission was given. His story has been already given (p. 10 *supra*; pp. 23—4. of *facsimile*).

Dhu'l-Qarnayn al-Akbar.

Some say that it was he who built the *Sadd-i-Yájuj* (Great Wall) and journeyed round the world, and that he lived before Abraham and was contemporary with *Khidr*, who accompanied him in his search for the Water of Life; but others assert that these deeds are to be ascribed to the other Dhu'l-Qarnayn, namely Iskandar (Alexander the Great) the son of Dáráb the son of Bahman. Dhu'l-Qarnayn is mentioned in the Qur'án, but as a King, not a prophet, and that he was a prophet is denied by some historians.

Abimelech and

These were Syrian prophets, followers of the religion of Abraham, with whom they were contemporary. [There follow on this page and on p. 66 names of other prophets, most of which cannot be identified]. Amongst them (66) are *Samson*; a descendant of Aaron named 'Áli; *Aghrirath*, son of Pushang, said to have been the only prophet who came out of Turkistán, who was killed by his brother Afrásiyáb; *Saul*; (67) *Simon [Peter]*, who followed Jesus Christ; *Firjis (St. George)*, who, after suffering much persecution, converted the king and people of Mawşil (Nineveh); *Khálid b. Sinán*, who, in the time of Núshírwán, preached Christianity to the Arabs, overcame a fire which they worshipped, and brought rain when he would.

*Second Discourse. Section 2. Philosophers and Teachers.**Luqmán (68).*

Some assert that he was the cousin of Moses, others that he was a black slave. Some regard him as a prophet, but in the *Qur'an* he is only mentioned as a wise man. God granted him the life of seven vultures, a vulture being said to live 500 years or less. Some of his wise sayings and maxims (69).

Pythagoras (Fithághúras).

He was the disciple of Luqmán and contemporary with Gushtásp. His musical inventions. — His sayings.

Hippocrates (Buqrát).

He was the disciple of Pythagoras (70), and contemporary with Bahman, and was the father of Medicine. His is the saying, "*Ars longa, vita brevis*". Mention is also made of *Buqrátis*, whom the author treats as an independent person and a disciple of the above.

Socrates (Suqrát).

Some of his alleged sayings are quoted.

Plato (Aflátún).

He was the disciple of the above, and contemporary with Dáráb. His wise sayings (70—71).

Aristotle (Aristátális).

He was the disciple of Plato and the minister and adviser of Alexander.

Pliny (Ballíns) (72).

He was the disciple of Aristotle, and constructed the minaret of Alexandria, which showed all that was taking place in the lands of the Franks.

Galen (Fálinús).

He was the disciple of Pliny. Some of his sayings.

Ptolemy (Baṭlímús).

He was the disciple of Galen. Some of his sayings.

Thiyádhúq (73).

He was a contemporary of Núshírwán ¹⁾. His medical aphorisms (73).

1) This is an error. He flourished in reality in the Umayyad period, and was in the service of Hajjáj b. Yūsuf. See al-Qiftí's *Ta'rikhu'l-Ḥukamá*, p. 105 and Ibn Abí Uṣaybi'a, vol. i, pp. 121—3, where his aphorisms are mentioned.

Buzurjmīhr.

He was Núshīrwán's prime minister, and was a native of Merv. — His aphorisms (74—78).

*The Mujáhidūn, or Strivers for God (78).**The seven Sleepers (Asháb-i-Kahf).*

These lived in the time of the Emperor Decius (*Daqiyanús*), near Tarsus in Syria. — Their names. — Their dog. — Their trance in the cave lasts for 309 years, when they are restored to consciousness.

Samson (Shamsūn) (79).

His strength. He makes war on the unbelievers with the bone of a camel. He is betrayed by his wife and bound with his own hair. He pulls down the king's palace on his enemies.

The Tubba' of Yaman.

He was a contemporary of Bahrám Gúr. He is converted to the Jewish religion, and informed of the approaching advent of the Prophet Muhammad. He visits the Ka'ba at Mecca and invests it for the first time. He challenges the unbelievers of Yaman, who are consumed by a miraculous fire which inhabited a cave there.

The Christians of Najrán (Ashábu'l-Ukhdaúd) (80).

These lived in the time of Píruz son of Qubád. Fímún the Christian converts the tree-worshippers. How his disciple 'Abdu'llah b. Támir discovers the Most Great Name of God. Dhú Nuwás Yúsuf, the Himyarite king of Yaman, takes captive and kills 'Abdu'llah b. Támir, whose body was discovered during the Caliphate of 'Umar (81). Dhú Nuwás burns the Christians of Najrán in pits of fire. God punishes him by sending the Abyssinians to invade Yaman and destroy him and the ancient dynasty which he represented. Hasan-i-Shabbāh, the founder of the Assassins (*Malákhida*) was of his posterity.

CHAPTER II. — PRE-ISLAMIC KINGS OF PERSIA.

*Section 1. The Pishdādiyān.**1. Gayúmarth.*

Various accounts of his genealogy. His son (or grandson) *Siyámak* is killed by the *divs* or demons, but his death is avenged by his son (or grandson) *Húshang* (82). *Iṣṭakhr*, *Balkh* and *Damáwand* are said to have been founded by *Gayúmarth*, who lived 1000 years.

2. Húshang.

He succeeded his grandfather *Gayúmarth*, and is also called *Búm-Sháh*, and entitled *Pish-dād*, because he first dispensed equal justice amongst men. His institutions, and the cities founded by him. He reigned for 40 years. The prophet *Idris* was his contemporary. His philosophical aphorisms (83—85).

3. Tahmúrath (85).

He succeeded his father *Húshang*, and was entitled *Div-band*, "the Binder of Demons". Fasting instituted in his time, on account of a famine which prevailed. — *Búdásaf* and the *Chaldaeans*. — *Sa'dí's Bústán* cited (86). Origin of idolatry. — Origin of the *Sabaeans* and of star-worship. — Religious toleration enjoined by *Tahmúrath*. He reigns 30 years. — Cities founded by him.

4. Jamshíd.

He succeeded his father (or, according to others, his brother) *Tahmúrath*. He instituted three castes in his kingdom, soldiers, artisans and agriculturalists. Invention of the arts of Music and Medicine (87). Idolatry prevails. *Jamshíd's* impious claim to be divine. Cities founded by him. He reigns

700 years, and survives his deposition by Dahhák 100 years more.

5. *Dahhák.*

He was called Qays in Arabic and Bīwarasp in Persian. Etymology of the name Dahák (*dah-ák* = "ten vices"). His shoulders are attacked by a devouring cancer (*saraṭān*) which only the application of human brains can relieve. His cooks, Armáyil and Karmáyil, and how they save some of Dahhák's victims (88), from whom are descended the Kurds. The story of Káwa the blacksmith and his revolt. Dahhák is deposed after a reign of 1000 years.

6. *Firídún.*

His genealogy and names. Now he overthrows Dahhák (89). The *dirafsh-i-Káwayán* becomes the national standard. Its final capture by the Arabs at Qādisiyya. Firídún divides his kingdom between his three sons, Salm, Túr and Íraj, of whom the two former are jealous of the latter and murder him. Birth of Minúchihr, grandson of Íraj. He grows up and avenges his grandfather's death. The hostility between Írán and Túrán dates from that time. Wars of Kúsh, the nephew of Dahhák, with Sám the son of Naríman. Firídún reigned 500 years.

7. *Minúchihr.* (90)

He first causes gardens to be made. Moses and Joshua were his contemporaries. He reigned 120 years.

8. *Núdhār.*

He succeeded his father Minúchihr. Afrásiyáb makes war upon him, and finally takes him captive and puts him to death. He reigned 7 years.

9. *Afrásiyáb.*

After killing Núdhār, Afrásiyáb usurped the Persian throne,

until, after he had wrought much devastation, he was expelled by Zál the son of Sám.

10. *Zaw.*

He was placed on the throne by Zál, and remitted all taxes for 7 years, until the country recovered its prosperity.

11. *Karshásp. (91)*

Karshásp succeeded his father Zaw, but reigned only 6 years, his death taking place while he was engaged in war with Afrásiyáb, who again overran Persia, but was expelled by Zál.

Section 2. The Kayániyán.

(Duration of this dynasty, 734 years).

1. *Kay-Qubád.*

He delivers Persia from Afrásiyáb by the help of Zál and Rustam. Rustam made *Fahán pahlawán*, a position equivalent to that of *Amir u'l-Umará*. Institutions of Kay-Qubád. The frontier between Írán and Túrán is fixed by the wonderful bow-shot of Arash. Kay-Qubád reigned 100 years.

2. *Kay-Káwús.*

He succeeds his father (or grandfather) Kay-Qubád. He gets into trouble in Mázandarán and is rescued by Rustam, who makes his way thither alone through the Haft-Khwán (92). He suffers defeat by the Ĥimyarites in Hámáwarán, and is again rescued by Rustam, who is rewarded with the hand of Mihr-náz, the sister of Kay-Káwús. Kay-Káwús' attempt to reach heaven in an aerial chariot drawn by vultures. The story of Rustam and Suhráb. The story of Siyáwush. Afrásiyáb defeated by Rustam (93), who ravages Turkistán. Káwús reigned 150 years.

3. *Kay-Khusraw.*

He was the son of Siyáwush, and was born four months after his father's death. Gív the son of Gúdarz brings him from Túrán to Írán. Rivalry of Firíburz. Further wars with Túrán (94). Story of Bízhan and Manízha. Rustam is sent in disguise to Túrán* to deliver Bízhan from prison. The combat called *Yang-i-duwásdah rukh* between the champions of Írán and Túrán. Afrásiyáb is defeated and pursued by Kay-Khusraw until he is finally taken captive near Lake Chíchast in Adharbayján by (95) Húm, and is put to death by Kay Khusraw, who afterwards abdicates in favour of Luhrásp.

4. *Luhrásp.*

He was the great-grandson of Kay-Qubád. He makes Bukht Naşşar (Nebuchadnezzor), whom the Persians call Bakht-Narsí, commander-in-chief. Story of his son Gushtásp (96) and Katáyún, daughter of the Emperor of the Romans. Luhrásp abdicates in favour of his son Gushtásp, and retires into religious seclusion at Balkh, where he is killed by Arjásp, having reigned 120 years.

5. *Gushtásp.*

Zoroaster appeared in his reign. Gushtásp adopts the Zoroastrian faith, and endeavours to impose it on the Romans, but desists on (97) learning that Firídún had given them a charter guaranteeing them religious freedom. Isfandiyár's zeal for Zoroastrianism. Arjásp, the grandson of Afrásiyáb, invades Persia, kills Luhrásp at Balkh, and defeats Gushtásp, who sends his brother Jámásp to release Isfandiyár. Isfandiyár defeats and kills Arjásp, and demands the throne of his father Gushtásp, who sends him to kill or take captive Rustam, against whom he is incensed. Rustam is only able to kill Isfandiyár by the guidance of Zál and the Símurgh,

who instruct him to use arrows made of *gaz* (tamarisk) wood. Towns founded by Gushtásp (98). His reign lasted 120 years.

6. *Bahman, son of Isfandiyár.*

He seeks revenge for his father, and kills Rustam's son Farámarz. He is called *Ardashír-i-Dirdáz-dast* ("the Long-handed") by the Persians, and Kúrush (Cyrus) by the Jews. His son Sásán and his daughter Humáy. He marries the latter, and makes her queen, excluding Sásán, who withdraws into seclusion.

7. *Humáy, or Shamírán.*

A son is born by Humáy to her father Bahman. She casts him into the water, whence he is rescued by a washerman, and named *Dáráb*, because he was found in the water (*dar áb*). His royal origin is revealed by his powers, and Humáy (99) finally recognizes him as king, and retires after a reign of 32 years. She built Persepolis (*Hazár Sutún-i-Istakhr*), which Alexander afterwards destroyed.

8. *Dáráb, son of Bahman.*

He establishes the post (*barid*) in Persia. He demands in marriage the daughter of Fayliqús (Philip), but divorces her. She gives birth to Iskandar (Alexander) whom Philip declares to be his own son. Dáráb appoints another son named Dará his successor, and dies after a reign of twelve years.

9. *Dará, son of Dáráb.*

Alexander refuses to pay the customary tribute to Dará, and says that "the bird which laid three golden eggs is dead." He attacks Dará, who is murdered by two of his own servants, and marries Rawshanak (*Roxana*) the daughter of Dará. Dará reigned for 14 years.

10. *Iskandar (Alexander).*

Iskandar the son of Dáráb the son of Bahman (100) succeeded his brother Dára, and conquered the whole world. Qaydháfa the queen of Andalusia alone outwits him. He goes in quest of the Water of Life with Khidr. Aristotle acts as his *Wazir*, plagiarizes Persian philosophy, and then burns the books and destroys the sciences of the Persians. Monuments left by Alexander. He divided Persia before his death amongst 90 *Mulúku't-Tawá'if*, or Tribal Kings, and thus rendered her powerless. He reigned 14 years in Persia, died at Shahrazúr, and was buried at Alexandria. The famous lovers Wámiq and 'Adhrá lived in his time. (101) Some of his aphorisms.

Section 3. The Tribal Kings (Mulúku't-Tawá'if).

These ruled over Persia from the death of Alexander until the foundation of the Sásánian dynasty by Ardashír Bábakán, in all 318 years ¹⁾. Learning and science flourished in their days, and the *Book of Sindibád* and other notable books were composed. There were three branches of these kings, comprising 21 rulers who were of greater importance than the others.

First Branch. (1) Abṭaḥan.

Abṭaḥan-i-Rúmi held Khurásan, 'Iráq, and part of Fárs and Kirmán from Alexander. After a reign of four years he was killed by the founder of the —

Second Branch. (1) Ashk of Dára.

He was recognized as suzerain and over-lord by the other

1) The period was in reality much longer, over 550 years, for Alexander died B.C. 330 and the Sásánian dynasty was founded in A.D. 226. The only Muhammadan historian who was aware of, and explained the reason of this falsification is, so far as I know, Mas'údí, in his admirable *Kirábú't-Tanbîh wa'l-Ishráf* (ed. De Goeje, pp. 97—9).

kings, but took no tribute from them. He reigned fifteen years and was succeeded by his son —

(2) *Ashk son of Ashk.*

He (102) reigned twenty years and was succeeded by his brother —

(3) *Shápúr son of Ashk son of Dárd.*

He is called "the Great Shápúr". He defeated the Greeks (*Rúm*), and recovered a large part of the spoils taken from Persia by Alexander. He reigned six years, and was succeeded by his son —

(4) *Bahrám son of Shápúr.*

He reigned eleven years and was succeeded by his son —

(5) *Balásh (Vologeses).*

He reigned sixteen years, and was succeeded by his son —

(6) *Hurmazd.*

He also reigned sixteen years, and was succeeded by his brother —

(7) *Narsí.*

He reigned four years, and was succeeded by his nephew —

(8) *Firúz son of Firúz son of Balásh.*

He reigned seventeen years, and was succeeded by his son —

(9) *Balásh.*

He reigned twelve years, and was succeeded by his cousin —

(10) *Khusraw son of Narsí son of Balásh.*

He reigned six years, and was succeeded by —

(11) *Baláshán son of Balásh son of Firúz.*

Marghzár-i-Baláshán, a place near Isfahán, is named after him. He reigned twenty-two years, and was succeeded by his son —

(12) *Ardawán.*

He reigned thirteen years (103), and was killed in battle with the Ashghániyán.

Third Branch. The Ashghániyán.

These Ashghániyán were descended from Firíburz the son of Káwús. They were eight in number and reigned one hundred and fifty years.

(1) *Ardawán son of Ashgh.*

He held the same position of over-lord conceded to the preceding dynasty by the other kings, reigned thirty years, and was succeeded by his brother —

(2) *Khusraw son of Ashgh.*

Jesus Christ was born in his reign, which lasted twelve years. He was succeeded by his brother —

(3) *Balásh son of Ashgh.*

He also reigned for twelve years, and was succeeded by his son —

(4) *Gúdarz, called "the Great".*

He avenged the death of John [the Baptist] on the Jews. He reigned thirty years and was succeeded by his son —

(5) *Biri.*

Ways and Rámín ¹⁾ governed Khurásán on his behalf. He reigned twenty years and was succeeded by his son —

¹⁾ The hero and heroine of a popular Persian romance. The first name is here pointed *Ways* (not *Wis*) quite clearly.

(6) *Gúdarz.*

He reigned two years and was succeeded by his uncle —

(7) *Narsí son of Gúdarz son of Balásh.*

He reigned ten years, and was succeeded by the son of his predecessor —

(8) *Narsí son of Gúdarz son of Biri.*

In his time the Romans attacked Persia, but he sought help from the [other] *Mulúku't-Tawd'if* and drove them back. He reigned thirty one years and was killed by Ardashír Bábakán, and with him the "Tribal Kings" came to an end.

Section. 4. The Sásaniyán (Akásira, pl. of Kisrá).

These were thirty-one in number, and the dynasty endured for 527 years (104).

(1) *Ardashír Bábakán.*

Bábak, from whom Ardashír derives his patronymic, was his maternal grandfather and was Ardawán's governor in Fárs. The town of *Shahr-i-Bábak* takes its name from him. Story of Sásán and Bábak's dream. The latter gives his daughter in marriage to the former. Birth of Ardashír. He goes to Ardawán's court. His flight and revolt. He fights and kills Ardawán, whose daughter he marries. Her story. Birth of Shápúr. His recognition by Ardashír. The Barmecides (*Ál-i-Barmak*) were descended from Ardashír's devoted minister [Abarsám]. — Story of Haftawád and the Worm of Kirmán, from which that city derives its name. Ardashír destroys the Worm (105), takes Kirmán, and kills Haftawád and his sons. Cities founded by Ardashír. — Some of his aphorisms. He reigned 44 years and 2 months, of which time 30 years were spent in subduing the Tribal kings.

(2) *Shápúr son of Ardashir.*

He reigned 31 years. — Cities founded by him. — Towns built by Sāsánians in the shapes of animals, *e. g.* Sús in the shape of a hawk, Shúshtar in the shape of a horse, *etc.* (106).

(3) *Hurmazd son of Shápúr.*

His strength and courage. He persecutes the Manichaeans. Cities founded by him. He reigned 2 years.

(4) *Bahrám son of Hurmazd.*

He reigned for 13 years and 3 months.

(5) *Bahrám son of Bahrám son of Hurmazd.*

He reigned for 8 years.

(6) *Bahrám son of Bahrám son of Bahrám.*

He was called Bahrám Bahrámán and Sagán-sháh (*i. e.* king of Sijistán or Sístán). He reigned 13 years and 4 months.

(7) *Narsí son of Bahrám son of Bahrám son of Hurmazd.*

He succeeded his brother, who died childless. He reigned 9 years.

(8) *Hurmazd son of Narsí.*

He also reigned 9 years.

(9) *Shápúr son of Hurmazd, called Dhu'l-Aktáf.*

(107) He was born 40 days after his father's death. During his childhood the Arabs give more trouble, sack Ctesiphon, and carry off his aunt Núsha, who is married by Táhír, the Arab leader, and bears him a daughter named Malika. Shápúr, on reaching man's estate, makes war on the Arabs, and with the help of Malika, kills Táhír, takes his stronghold, and marries Malika. Story of Malika and the "crumpled

rose-leaf". Shápúr puts her to death also, and kills many of the Arabs. How he gets the nick-name of *Dhu'l-Aktáf* ("the Shoulder-man"). Shápúr explains to Málik b. Naḍr, an ancestor of the Prophet Muḥammad, that his hatred of the Arabs arises from a prophecy that his house will be overthrown by them. Málik (108) dissuades him from further slaughter. Shápúr, pretending to be his own ambassador, visits the Roman Emperor (*Qaysar-i-Rúm*), but is recognized and taken prisoner. The Emperor devastates Persia. Shápúr, aided by a girl who falls in love with him, escapes to Persia, takes the Qaysar captive, and compels him to repair the ruin he has caused in Persia by the aid of Greek workmen. — Some say that Manes (Máni) appeared in Shápúr's reign. (109) His miracles or pretended miracles. He is put to death. — Another false prophet named Adharbádh, from whom the province of Adharbádhagán (Azarbayján) takes its name. Cities founded by Shápúr. He lived 72 years, and was king during the whole of this period.

(10) *Ardashir son of Hurmazd.*

He was the brother of his predecessor, acted as regent for 10 years during the minority of his nephew Shápúr, and then retired in his favour.

(11) *Shápúr son of Shápúr son of Hurmazd.*

(110). He reigned only five years and four months, and was killed by his tent being blown down on him when he was out hunting. Sharwín and Khurwín were his contemporaries. The former was lent to Rúm to act as regent for the Qaysar's infant son, and remained there until the time of Bahrám Gúr. Then are many Pahlawí poems about him, including one named *Sharwiniyán*.

(12) *Bahrám son of Shápúr son of Shápúr.*

He succeeded his brother, and is entitled Kirmánsháh.

He was cruel, tyrannical and avaricious. He reigned 13 years. His epitaph.

(13) *Yazdigird son of Bahrám.*

(111). He reigned only a year, and is by many historians not reckoned amongst* the Sásánian kings.

(14) *Yazdigird (cousin of the above).*

He, on account of his tyranny and evil deeds, is known as *Baza-gar* (in Arabic, *al-Athim*), i. e. "the Sinner". — Predictions of the astrologers. — Story of the fairy horse which causes his death at *Chashma-i-Sabz* ("the Green Fountain") in Khurásán. He reigned 21½ years.

(15) *Bahrám son of Yazdigird son of Shápúr son of Shápúr (112).*

On account of his father's tyranny he was at first excluded from the succession, *Kisrá* being chosen as king, but his courage in the Ordeal of the Lions secured him the throne. His courage and justice. His love of the chase. Why he was called *Bahrám Gúr*. — Story of him and his mistress *Dil-árám*. His reign was a time of pleasure and merry-making. *Lúlis* imported from India as minstrels. — Story of Bahrám, his wicked minister *Rást-Ravish* (or *Rást-Rúshan* in MS.), the shepherd and the faithless dog. (113) The Kháqán of Turkistán invades Persia. Bahrám's feigned flight to Adharbayján. He defeats and kills the Kháqán in a night attack. He invades India and marries the daughter of the king of that country. He dies at the age of 63 years.

(16) *Yazdigird son of Bahrám Gúr.*

He had an uneventful reign of 17 years.

(17) *Hurmasd son of Yazdigird (114).*

Civil war between him and his elder brother Fíruz. He reigns only one year.

(18) *Firúz son of Yazdigird.*

The great famine in his days. — His justice and firmness. — Cities founded by him. — He is killed in battle by Khush-Nawáz the Turk, after a reign of ten years.

(19) *Balásh son of Firúz.*

His brother Qubád flees from him. — Súfrá, the *Jahán-pahlawán*, or world-warrior, of the period, avenges the death of Fíruz on the Turks. Balásh dies after a reign of five years.

(20) *Qubád son of Firúz.*

In Pahlawí he is called Lúkard. Mazdak appears in his reign (115). His communistic teachings. Deposition of Qubád in favour of his brother Jámásp. — Qubád is restored by the help of the Haytals. His son Núshírwán destroys Mazdak and his followers. — Cities founded by Qubád. He reigned 64 years, saving 3 years during which his brother Jámásp ruled.

(21) *Anúsharwán (Núshírwán).*

He was the first Sásánian king who was known as Kisrá, a title given to all his successors. His justice. His institutions. His defences against the people of Qipcháq. His *Sipah-sálsárs* Shíránsháh (Sharwánsháh) etc. (116). The book of *Kalila and Dimna* and the game of chess brought from India in his reign. — Drafts invented by Buzurjmihr. — The "Year of the Elephant", in which the Abyssinians under Abraha attacked Mecca, was the 40th year of his reign. In the same year the Prophet Muḥammad was born. Núshírwán reigned 48 years. — His epitaph. — His aphorisms (116—119).

(22) *Hurmazd son of Nūshirwān.*

His tyranny. — (120) Persia is invaded on all sides, by Turks, Khazars, Arabs and Greeks. The last three are pacified by concessions, and Bahrām Chúbín is sent to fight the Turks, whom he defeats, and whose leader, Sáwa-Sháh, he kills. He is insulted by Hurmazd, who charges him with keeping for himself the best of the booty, and, casting off his allegiance, pronounces in favour of Prince Parwíz, who retires to Armenia, and marries the daughter of the king of that country. Hurmazd is deposed, blinded and killed after a reign of 12 years, and his son Parwíz is placed on the throne. Genealogy of Bahrām Chúbín. He defeats Parwíz, who flees to the Qayşar of Rúm, and marries his daughter Maryam. He returns to Persia, conquers Bahrām Chúbín, and puts him to flight. (121) At the instigation of Parwíz, Bahrām Chúbín is murdered in Turkistán after he had maintained a successful rebellion for two years.

(23) *Khusraw Parwíz.*

He was the eighteenth in descent from Ardashír Bábakán, and all his ancestors were kings. His luxury, pomp and power. — Some of his wonderful possessions. (122) Bárbad the minstrel, and the 360 tunes he invented. Parwíz obtains possession of the Qayşar's treasures. — The Prophet Muḥammad's letter to Parwíz and its reception. The Prophet curses him. His son Shírúya rebels against him and kills him. — He reigned 38 years. — Some of his sayings.

(24) *Shírúya son of Parwíz (123).*

He killed many of his brothers and relations, but died of the plague at the age of 22 after a reign of 6 months.

(25) *Ardashir son of Shírúya.*

He was still but a child when he was murdered by a servant after a reign of 18 months. One of the nobles of

Parwíz named Qará'in then usurped the supreme power, but was killed two years later.

(26) *Túrán [Púrán] Dukht, daughter of Parwíz.*

She reigned only six months. In her reign the Prophet Muḥammad died.

(27) *Azarmí-Dukht, daughter of Parwíz.*

Her beauty and intelligence. She kills one of her generals who tries to make love to her. She reigned only four months.

(28) *Farrukh-zád.*

He was a grandson of Shírúya. His mother was a singer of Isfahán named *Shakar* (Sugar), and his parentage uncertain. After a reign of one month he also was murdered by a slave.

(29) *Yazdigird son of Shahriyár son of Parwíz.*

(124) He was the last Sásánian king. His life was saved by his nurse when Shírúya killed so many of his relatives. In the Caliphate of 'Umar, Sa'd b. Waqqás attacks Persia. — Defeat and death of Rustam son of Farrukh-zád at Qádi-siyya. — Flight of Yazdigird to Merv. — He is defeated by Máhúy Súrí and Bízhan, takes refuge in the house of a miller, and is killed by order of Máhúy. He nominally reigned twenty years, but effectively for four years only.

CHAPTER III. — THE PROPHET AND HIS SUCCESSORS.

(125) *Introduction. On the Prophet's genealogy.*

The pre-existent "Light of Muḥammad" (*Núr-i-Muḥammad*).
 (126) How that Light descended from Adam, in whom it first appeared, through the prophets and Arab tribes (127) to Quraysh and the Prophet's family.

(128) *Section 1. Account of the Prophet's life.*

His position amongst the prophets. His birth and horoscope. (129) Portents which heralded his birth. Saṭīḥ interprets the omens. Full genealogy of the Prophet (130) up to Adam. His mother Amina. Death of his father 'Abdu'lláh. His childhood. (131) Death of Amina. — Death of 'Abdu'l-Muṭṭalib. — His uncle Abú Ṭálib becomes his guardian. — He goes as a merchant to Syria. He is nick-named "the Trusty" (*al-Amin*). He enters Khadíja's service, and marries her. Abú Ṭálib's *khutba* (homily) on (132) this occasion. At the age of 35 he is chosen by Quraysh to replace the Black Stone at Mecca. During a period of famine he supports 'Alí, 'Abbás and Ja'far, in order to relieve Abú Ṭálib. — Beginning of the Revelations in his fortieth year (133). All sacred books were revealed in the month of Ramaḍán. — Muḥammad comforted by his wife Khadíja and her cousin Waraqa b. Nawfal. The conversions of Khadíja, 'Alí, (134) Zayd, Abú Bakr, 'Uthmán, Ṭalḥa, Zubayr, Sa'd b. Abí Waqqás, 'Abdu'r-Raḥmán b. 'Awf and Abú 'Ubayda b. al-Jarráḥ all took place within 20 days of Muḥammad's call. — Enmity of Quraysh. Conversion of 'Umar, who was the fortieth convert during the first three years of the Prophet's Mission. Islám now began to be preached openly. — Persecution of the Muslims. (135) Flight of 'Uthmán and his wife Ruqayya, and Ḥamza to Abyssinia. — The miracle of the "Cleaving of the Moon". — Death of Abú Ṭálib and Khadíja in the 10th year of the Prophet's Mission, which he therefore named "the Year of Woe". The Prophet goes to Tá'if. (136) He is badly received, but is consoled by the conversion of a company of the *Jinn*. His Ascension (*Mi'raj*). — Conversion of many of the people of al-Madína. — The people of Mecca, instigated by Iblís in the form of an old man of Najd, try to kill the Prophet. — His Flight (*hijrat*) to al-Madína. — The

first mosque built there. — The Anṣār. (137) Treachery of the Jews of al-Madína. — The *qibla* changed from Jerusalem to Mecca. The Prophet's wars with the unbelievers in A. H. 1 and other events of that year, including his marriage with ʿA'isha. (138) A. H. 2. The Prophet gives his daughter Fáṭima in marriage to his cousin ʿAlí. (139). She was then 13 years old. She bore him 3 sons, Ḥasan, Ḥusayn and Muḥsin, and two daughters, Zaynab and Umm Kulthúm. She died A. H. 11, six months after her father. (140) ʿAlí nick-named Abú Turáb. — The Fast of Ramaḍán instituted. (141) Battle of Badr. — Death of Ruqayya, the wife of ʿUthmán. Umm Kulthúm is given to him in marriage in her place. (142) Persians defeated by Arabs. — A. H. 3. Wine prohibited. Battle of Uḥud (143). Muslims defeated, 65 slain, and the Prophet loses a tooth. ʿAlí's sword is broken, and the Prophet gives him Dhu'l-Fiḡár instead, Ḥamza killed. A. H. 4. (144) Other battles. A. H. 5 (145) Attack on al-Madína, which Salmán the Persian helps to fortify. ʿAlí kills ʿAmr b. ʿAntar. — Defeat and slaughter of the Jews of Quraydhá. A. H. 6. Wars with Banú Liḥyán and Banú Muṣṭaliq (146). The scandal concerning ʿA'isha, and the Revelation exculpating her. Conversions of ʿAmr b. ʿAṣ and Khálid b. Walíd. (147) The Prophet sends letters to the rulers of adjacent countries inviting them to embrace Islám. The King of Egypt answered politely and sent presents, including the girl Máriya (whom the Prophet took in marriage, and who bore him Ibráhím), and the mule Duldul, which was given to ʿAlí. The King of Syria did not answer at all. The King of Yamáma answered politely, but declined to accept Islám. The Kings of ʿUmán, Baḥrayn and Abyssinia accepted Islám and wrote polite answers. Heracleus, the Emperor of the Romans, secretly accepted Islám, though he concealed his belief, and wrote a polite answer. Khusraw Parwíz, King of Persia, tore the Prophet's letter in pieces and reviled

him. The Prophet's curse was the cause of the downfall of the Persian Empire and the House of Sásán. (148) A. H. 7. Conquest of Khaybar. 'Alí's valour. Fadak surrenders. Attempt to poison the Prophet. Death of Umm Kulthúm. (149) The miracle of the weeping tree. A. H. 8. (150) Khálid b. Walíd becomes Amír. Subjugation of Mecca. (151) Other battles. (152) Death of the King (*Najáshí*) of Abyssinia. Wholesale conversions of Arab tribes. Appearance of Musaylima the False Prophet. — Death of Zaynab. — Birth of the Prophet's son Ibráhím. A. H. 9 (153) Unbelievers forbidden to make the Pilgrimage to Mecca. A. H. 10. Death of Ibráhím. The "Farewell Pilgrimage". A. H. 10. The Prophet's illness. Abú Bakr appointed to act as his deputy. (154) Death of the Prophet. — His funeral. — Şafíyya's elegy on him (155). Fátíma's elegy, and another's. — *Personal characteristics of the Prophet.* (156) Difference between the obligations laid on him and those laid on his followers. (157) *The Prophet's fourteen wives.* Khadíja, Zaynab and Isáf died during his lifetime; 'Aliya and Khawla he divorced; the remaining nine were 'A'isha, Súdá, Ḥafsa, Umm Salma, Zaynab, Juwayriya, Şafíyya, Maymúna and Umm Ḥabíba. He had four other wives with whom he did not cohabit, and five other women he sought in marriage but did not actually marry. He had also two concubines. — Further account of these wives and the children they bore to the Prophet. — Why God caused his sons to die in infancy (158—162). The Prophet's four daughters and their history. — (162) The Prophet's amanuenses. — His names and titles. — (163) His uncles and aunts. — His slaves and handmaidens. — His horses (164). His swords, coats of mail, bows, shield, spears, helmets, staves, turban, cloak and other personal possessions. — His ass, camels, sheep, garments and other gear (165).

Section 2. The Five Orthodox Caliphs.

These reigned in all 30 years. *The first Caliph was Abú Bakr.* His (166) biography. Apostacy of the Arabs. — Twelve armies sent against them, *viz.* against (1) Tulayḥa, (2) Sajjā'a [Sajāḥ] (167). Dissension between Abú Bakr and 'Umar about Khálid. (3) Musaylima (168). (4) Hajar in Baḥrayn, and eight other expeditions, all in A. H. 11. — A. H. 12. War with Persians. Hurmazd and Qárin. (169) Híra and Khawarnaq taken. — (170) Shírzád and Hilál defeated. — Syria attacked. — Death of Abú Bakr and accession of 'Umar. Khálid replaced by Abú 'Ubayda b. al-Jarráḥ. (171) Death of Abú Bakr at the age of 63 after governing the Muslims for two years. (172) Abú Bakr's three sons. — 'Umar b. al-Khaṭṭáb succeeds as the second Caliph in A. H. 13. Why entitled *Fáruq*. — (173) The campaign against Syria. (174) Abú 'Ubayda dies at Ḥimṣ, and is replaced as governor of Syria by Mu'áwiya b. Abí Sufyán. — Success of the Egyptian Campaign. — The Persian Campaign: successive defeats of Rustam, Narsí and Jálínús. — Chaldaea occupied by the Arabs. (175) Bahman Jádú defeats and pursues the Arabs, but withdraws on account of disturbances in Persia. — Yazdigird is made king. — His interview with the Arab envoys sent by Sa'd b. Abí Waqqás, and the fear with which their words inspire him. (176) The Battle of Qádisiyya. — Death of Rustam and defeat of the Persians. — Baṣra founded, A. H. 16. — Amount of spoil taken from al-Madá'in (Ctesiphon) by the Arabs. (177) Defeat of the Persians at Ḥulwán. — Tekrit reduced. (178) The Persians prepare for another battle, (179) which is fought at Naháwand and results in the defeat of the Persians. — The trick by which Hurmuzán saves his life. — The Taxes imposed by 'Umar in 'Iráq and Sawád. — Hamadán taken. (180) Ray, Isfahán, Kirmán, Sístán and Mukrán are taken or capitulate in A. H. 22. Adharbayján, Arrán,

Múghán, Gushtásfi and Shirwán taken or surrendered. (181) Gurjistán surrenders. — Herát, Merv, Balkh and Nishápúr taken. The flight of Yazdigird. He is murdered by order of Máhúy Súrí. — Fárs subdued. An instance of telepathy. (182) The cave by Naháwand whence the voice issued visited by the author. (183) ‘Umar assassinated by Abú Lú’lú’a the Persian in A. H. 23. Before his death he appoints the council of six to elect his successor. (184) ‘Umar’s children. He was first entitled *Amíru’l-Mú’minín*. — (185) His governors and officers. — *Accession of ‘Uthman, the third Caliph*. (186) His election. — His nepotism. — ‘Amr b. ‘Aş sent to subdue Egypt, which apostasized. (187) Renewed war with the Qaysar of Rúm. He is killed by ‘Abdu’lláh b. Zubayr, and his army defeated. — Andalusia invaded. (188) A. H. 29. ‘Uthmán’s recension of the *Qur’án*. ‘Abdu’lláh b. Sabá the Jew stirs up revolt against ‘Uthmán. (189—191) Ten complaints made against ‘Uthmán, and his answers to them. (191—192) Murder of ‘Uthmán at the age of 81. — (192) His eleven sons. *Accession of ‘Alí b. Abí Tálíb, the fourth Caliph* in A. H. 25. (193) Hostility of ‘Amr b. al-‘Aş and other leaders of the Banú Umayya towards ‘Alí. (194) Mu‘áwiya demands the surrender of ‘Uthmán’s murderers from ‘Alí. Ṭalḥa, Zubayr and ‘A’isha combine against ‘Alí and establish themselves at Başra. — The Battle of the Camel. (195) The Battle of Şiffin. Mu‘áwiya appeals to the Word of God. (196) The Arbitration at Dawmatu’l-Jandal. Cursing from the pulpit instituted by Mu‘áwiya and ‘Alí after this, and continued for 60 years ere it was abolished by ‘Umar b. ‘Abdu’l-‘Azíz. — Mu‘áwiya makes ‘Amr b. al-‘Āş governor of Egypt. (197) The Khawárij. — ‘Alí defeats them at Nahruwán. — Three Khárijites conspire against the lives of ‘Alí, Mu‘áwiya and ‘Amr b. al-‘Aş. (198) They fix on Friday, Ramaḍán 17, A. H. 40, as the day for their attempt. — ‘Alí is assassinated in the Mosque at Kúfa by ‘Abdu’r-Raḥmán b. Muljam. —

‘Alī’s tomb and its history. He was 69 years of age when he was killed, having been Caliph for $4\frac{3}{4}$ years. He had 35 (or 32) children, of whom the names of 11 sons are recorded. (199) Account of these. Account of 13 of his daughters. — (200). Some of ‘Alī’s sayings. *His son Ḥasan, called al-Mujtabá, succeeds as fifth Caliph.* He makes peace with Mu‘āwiya. — Terms of this agreement. (201) Mu‘āwiya became supreme ruler in A. H. 41, and with his accession the Caliphate was changed into a temporal sovereignty. Mu‘āwiya instigates one of Ḥasan’s wives to poison him. (202) His death and burial. His 14 sons.

(203) *Section 3. The remaining ten Imáms.*

[The first two Imáms, ‘Alī and his son Ḥasan, alone exercised temporal power. The remaining ten were as follows: —]

(3) *Ḥusayn b. ‘Alī b. Abī Ṭālib.*

He was Imám during 11 years, 11 months and 6 days. He was born on Sha‘bān 2, A. H. 4, at al-Madína. His son and successor ‘Alī Zaynu’l-‘Ābidín was born when he was 42 years old, and was 14 years old when his father was killed at Kerbelá in A. H. 61. Ḥusayn’s head and his captive family before Yazíd. His seven sons and two daughters. He was 56 years old at the time of his death (204).

(4) *‘Alī Zaynu’l-‘Ābidín b. Ḥusayn.*

He was born at al-Madína in A. H. 46, and held the Imámate for 33 years, 2 months and 27 days. His son Muḥammad al-Báqir, who succeeded him, was born when he was 19 years old, and his grandson Ja‘far-i-Šádiq when he was 37. He died at the end of A. H. 74 at al-Madína, poisoned, as the Shí‘a assert, by command of Walíd b. ‘Abdu’l-Malik. His eight sons and five daughters. He was over 48 years of age at the time of his death.

(5) *Muḥammad al-Báqir b. ʿAlí b. Ḥusayn.*

He was Imám for 22 years, 7 months and 8 days, was born in A. H. 65 at al-Madína, was 18 years old when his son and successor Jaʿfar-i-Šádiq was born, and died in A. H. 117 at al-Madína. The Shíʿa say that he was poisoned by order of Hishám b. ʿAbdu'l-Malik. He was 52 years old at the time of his death. He had six sons and two daughters.

(6) *Jaʿfar aṣ-Šádiq b. Muḥammad al-Báqir.*

(205) He was Imám for 31 years, and 8 days, was born at al-Madína in A. H. 83, lived 65 years and 4 months, and thus attained a greater age than any other of the Imáms, of whom, excepting ʿAlí, he was also the most learned. He first nominated his elder son Ismaʿíl to succeed him, but deposed him because he had drunk wine, and replaced him by Músá al-Kádhim. Ismaʿíl pre-deceased his father, who caused him to be publicly buried, so that all might be aware of his death. This is denied by the Ismaʿílí sect. Jaʿfar died in A. H. 148 at al-Madína. The Shíʿa say that he was poisoned by command of Jaʿfar Abu'd-Dawáníq. He had six sons and seven daughters. One of his sons, Muḥammad, is buried in Jurján at the place called *Gúr-i-Surkh* ("the Red Tomb").

(7) *Músá al-Kádhim b. Jaʿfar aṣ-Šádiq.*

He was Imám for 34 years, 6 months and 21 days, was born in A. H. 128 at al-Madína and lived 55 years and 5 days. His son and successor ʿAlí ar-Riḍá was born when he was 24 years old. He died at Baghdad in A. H. 183, (206) and was buried at Karkh. The Shíʿa say that he was murdered by order of Hárún ar-Rashíd, who caused molten lead to be poured down his throat. He had 31 sons, of whom the names of 25 are recorded, and of whom many are buried in Persia, and 28 daughters, of whom the names of 16 are recorded, and of whom two are buried at Qum.

(8) *‘Ali ar-Ridá b. Músá al-Kádhim.*

He was Imám for 27 years and 23 days, was born at al-Madína in A. H. 151 and lived 51 years, 2 months and 26 days. His son and successor Muḥammad at-Taḳí, called Jawád, was born when he was about 44 years of age. He died at Ṭús in Khurásán in A. H. 203; poisoned, as the Shí‘a assert, by the Caliph al-Ma‘mún. He had five sons and one daughter (207).

(9) *Muḥammad at-Taḳí b. ‘Ali ar-Ridá.*

He was Imám for 16 years, 8 months and 26 days, was born at al-Madína in A. H. 195, and lived 24 years, 9 months and 18 days. His son ‘Alí an-Naḳí was born when he was about 19 years old. He died at Baghdad in A. H. 220, and was buried at Karkh. The Shí‘a say that he was poisoned by al-Mu‘taṣim. He had two sons and four daughters.

(10) *‘Ali an-Naḳí b. Muḥammad at-Taḳí.*

He was Imám for 33 years, was born at al-Madína in A. H. 224 and lived 39 years, 11 months and 18 days. His son Ḥasan al-‘Askarí was born when he was about 18 years old. He died at Sámarra in A. H. 254. The Shí‘a say that he was poisoned by the Caliph al-Mu‘tazz. He had four sons and one daughter.

(11) *Ḥasan al-‘Askarí b. ‘Ali an-Naḳí (208).*

He was Imám for 5 years, 8 months and 5 days, was born at Sámarra in A. H. 232 and lived 27 years, 2 months and 27 days. His son, the Imám Mahdí, was born when he was about $22\frac{1}{2}$ years of age. He died in A. H. 260, at Sámarra, his son being then $4\frac{1}{2}$ years old. The Shí‘a say that he was poisoned by the Caliph al-Mu‘tamid. He had only one son.

(12) *The Imám Mahdí, Muḥammad b. Ḥasan al-‘Askarí.*

He was the last of the Twelve Imáms, was Imám for

4½ years, was born at Sámarra in A. H. 255, disappeared there in the time of the Caliph al-Muṭamid, and was never again seen by mortal eyes. The Shí'a believe that he is "the Mahdí of the Last Days", that he still lives, and that he will re-appear in God's good time. The Isma'ílís, on the contrary, regard 'Ubaydu'lláh, the fourth in descent from Isma'íl, and the founder of the Fátimid Dynasty, as the Mahdí. The Sunnis say that the Mahdí is not yet born, and that he will be one of the descendants of 'Alí and Fátima.

Section 4. Account of some of the chief Companions and Followers.

(209) Definitions of the terms "Companions" (*Aṣḥāb*) and "Followers" (*Ṭābi'ūn*). Of these two classes more than 100,000 are mentioned in history, some of the chief of whom will be here briefly noticed. [The *Aṣḥāb*, who come first, fill pp. 209—243. They are for the most part arranged alphabetically, but mention is first made of "the Ten Harbingers" (*al-ʿAsharatu'l-Mubashshara*) and the "Forty Precursors" (*al-Arbaʿūna'l-Muqaddamūn*)] ¹⁾. The *Ten* include the first four Caliphs and Ṭalḥa, (210) Zubayr, Sa'd b. Abí Waqqāṣ, Sa'id b. Zayd (211), Abú 'Ubayda, and 'Abdu'r-Raḥmán b. 'Awf. The *Forty* include, besides the above. Ḥamza, (212) Abú Dharr al-Ghifárí, Bilál, Ja'far b. Abí Ṭálib called *Ṭayyár* ("the Flier"), Khálid b. Sa'id (213), Zayd b. al-Háaritha, Khabbáb, Zayd b. al-Khaṭṭáb, Ṣuhayb b. Sinán, 'Ammár b. Yásir, 'Abdu'lláh b. Jaḥsh, 'Abdu'lláh b. Mas'úd, 'Ubayda b. Hárith, (214) 'Utba b. Ghazwán, 'Amr b. Ma'ṭūn, 'Abbás b. 'Utba, 'A'ish b. Mughíra, Ma'mar b. 'Abdu'lláh, Mihjan b. al-Arwa', Fuḍála b. 'Ubayd, Hishám b. al-ʿAṣ, Arqam, 'Abbás b. Abí Rabí'a, Sa'd b. 'Abdu'lláh (215) Miqdád, Mu'ayyib b. Abí Fátima, Muṣ'ab b. 'Umayr, Hishám b.

1) The "ten" are included in the "forty", of whom they constitute a superior class.

‘Utba b. Abí Waqqás. [The list of the remaining “Companions”, arranged in alphabetical order, extends to p. 243, and concludes with an account of “the Hypocrites” (*Munāfiqín*) who apostasized or otherwise shewed the insincerity of their belief. Then follows (pp. 243—255) a similar alphabetical list of the “Followers” (*Tābi‘ín*).

(255) *Section 5. The Umayyad “Kings”, and their rule in Persia.*

These were 14 in number, and they ruled for 91 years.

(1) *Mu‘āwiya b. Abí Sufyán.*

His genealogy, conversion and position in Islám. The Sunnis regard him as in error in his conduct towards ‘Alí, but do not curse him because he was one of the Prophet’s Companions, and amanuenses. His absolute sovereignty dates from A. H. 41, when al-Ḥasan abdicated in his favour. He recognizes Ziyád as his brother. He makes Damascus his capital. Heroic methods adopted by Ziyád to secure order in Baṣra. (256) Yazíd placed by his father in command of the expedition against the “Romans” in A. H. 52. Its success. Death of Abú Ayyúb al-Anṣarí. Yazíd receives the people’s allegiance as successor to the throne in A. H. 56. Five persons refuse (257) to take the oath, ‘Abdu’lláh b. ‘Abbás, Ḥusayn b. ‘Alí, ‘Abdu’lláh b. Zubayr, ‘Abdulláh b. ‘Umar. ‘Abdu’r-Raḥmán b. Abí Bakr. Mu‘āwiya warns Yazíd against three of these, advises him as to his conduct, and dies in Rajab, A. H. 60, after a reign of 19 years and 3 months, at the age of 81.

(2) *Yazíd b. Mu‘āwiya (258).*

Flight of Ḥusayn and Ibn Zubayr from al-Madína. — The people of Kúfa promise support to Ḥusayn. — He sends his cousin Muslim b. ‘Aqíl to learn the temper of the people

at Kúfa. — Ḥusayn, with his kinsfolk, and a little army of 40 horsemen and 100 infantrymen, sets out for Kúfa, in spite of the warnings of ‘Abdu’lláh b. ‘Abbás and ‘Abdu’lláh b. ‘Umar. ‘Ubaydu’lláh b. Ziyád is made governor of Kúfa. He kills Muslim and Hání. (259) Ḥusayn’s meeting with Farāzdaq. Account of the Battle of Karbalá. (260) Ḥusayn and all his kinsmen, except his son ‘Alí Zaynu’l-‘Abidín, are killed. Of his kinsmen 17 and of his followers 124 perished. The captive women and Ḥusayn’s head are taken before Yazíd at Damascus. The captives sent to al-Madína. (261) Yazíd takes and plunders al-Madína. Ibn Ziyád is made governor of ‘Iráq and South Persia. Success of Muslim arms in Transoxiana. Rebellion of Ibn Zubayr in A. H. 64. Yazíd causes Mecca to be bombarded, and dies, after a reign of 3 years and 2 months, at the age of 39. (262) His 13 sons.

(3) *Mu‘áwiya b. Yazíd, called ar-Ráji bi’lláh.*

He reigned only 40 days and then died.

(4) *Khálid b. Yazíd.*

He cared for science, especially Alchemy, more than statecraft (263).

(5) *Marwán b. al-Hakam.*

He married the mother of Khálid. The Battle of Marj Ráhiṭ. War with Ibn Zubayr. (264) Battle of ‘Aynu’l-Ward. Pestilence in Baṣra and Syria. Marwán is smothered by his wife to avenge an insult offered by him to her son Khálid. He was 81 years and 9 months old when he died. Two other claimants to the supreme power arise, Náfi° b. Azraq and Najda b. Mu‘áwiya.

(6) *‘Abdu’l-Malik b. Marwán (265).*

Revolt of Mukhtár. He avenges the death of Ḥusayn,

claiming to act on behalf of Muḥammad b. al-Ḥanafīyya. (266) Ibn Ziyād is killed. War between Mukhtār and Muṣ'ab. The former is killed in A. H. 69. (267) War with the "Romans". Muṣ'ab killed. (268) Ash-Shu'bf's reminiscences, indicating the vicissitudes of fate. Ḥajjāj b. Yūsuf bombards Mecca. (269) Death of 'Abdu'llāh b. Zubayr, A. H. 73. (270) Shīrāz built. The first Arabian coinage. (271) Valour of Shabīb b. Yazīd. His death by drowning. Wars with the Khārijites. (272) The Battle of Jamājim, A. H. 83. Wāsiṭ founded. Qutayba b. Muslim made governor of Khurāsān. (273) The government records cease to be kept in Persian and are transferred into Arabic. The lovers Buthayna and Jamīl, and the retort made to 'Abdu'l-Malik by the former. Death of 'Abdu'l-Malik in Shawwāl, A. H. 86, after a reign of 21 years, at the age of 62.

(7) *Walīd b. 'Abdu'l-Malik.*

His love of learning and promotion of education. His love of women. He had at one time and another 63 wives. Qutayba's conquests in Turkistān, and the spoils taken by him. Bukhārā, Samarqand, Sughd, Chāch, Farghāna (274) and Khwārazm taken by the Muslims. Constantinople attacked. Buildings erected at al-Madīna, Damascus etc. (275) Death of al-Ḥajjāj in A. H. 95, aged 54. Instances of his severity. He had put to death in cold blood more than 100,000 men, and when he died 58,000 people, including 8000 women, were in prison, mostly for trivial reasons, by his orders. (276). Ḥajjāj's culminating crime was the execution of Sa'īd b. Jubayr, a month after which Ḥajjāj went mad, and was eaten by worms. Plague in Baṣra, followed by earthquake. Walīd died in A. H. 96, after a reign of 9 years and 8 months, at the age of 45.

(8) *Sulaymán b. ʿAbdu'l-Malik.*

Káshghar subdued by Qutayba, who then rebels against Sulaymán. (277) Qutayba conquers Gurgán and Ṭabaristán. Rise of the Barmecides (*Āl-i-Barmak*). History of the family. Why pure gold is called "*ʿaʿfari*". (278) Sulaymán died of pleurisy in Ṣafar, A. H. 99, after a reign of 2 years and 8 months, aged 45.

(9) *ʿUmar b. ʿAbdu'l-Azíz.*

His piety and justice. He abolishes the cursing of ʿAlí. He imprisons Yazíd b. Muhallab. The Imám Muḥammad b. ʿAlí b. ʿAbdu'lláh b. ʿAbbás begins the ʿAbbásid propaganda. Death of ʿUmar b. ʿAbdu'l-Azíz in Rajab, A. H. 101. He was buried at Ḥimṣ (Emessa) after a reign of (279) 2 years and 5 months at the age of 33. He is said to have been poisoned by a servant at the instigation of Hishám.

(10) *Yazíd b. ʿAbdu'l-Malik.*

War with Yazíd b. Muhallab. Abú Muslim enters the service of the ʿAbbásids. (280) Yazíd's love for two singing-girls named Ḥabbába and Salláma. (281) His grief at the death of Ḥabbába causes his own death in Rajab, A. H. 105, at the age of 40, after a reign of 4 years and one month. He is buried beside her.

(11) *Hishám b. ʿAbdu'l-Malik.*

The Khazars invade Ādharbáyján. (282) Marwán repeals them and advances as far as Saqláb. Naṣr b. Sayyár appointed governor of Khurásán. Death of the Imám ʿAlí b. ʿAbdu'lláh b. ʿAbbás in A. H. 118, aged 78. Rebellion of Zayd b. ʿAlí Zaynu'l-ʿAbidín in Kúfa in A. H. 121. Faithlessness of the people of Kúfa. How the name Ráfidí came to be applied to the Shíʿa. Death of Zayd. Desecration of his tomb. (283) His son Yahyá imprisoned in Khurásán by

Naṣr b. Sayyār. ʿAbbásid propagandists mutilated. Death of Hishám in A. H. 125, after a reign of 19 years and 8 months, at the age of 61.

(12). *Walid b. Yazid b. ʿAbdu'l-Malik.*

He causes Yaḥyá b. Zayd to be released. Yaḥyá's rebellion. (284) He is killed in battle, and his body with that of his brother crucified, until, in the reign of Marwán, Abu Muslim took the bodies down, buried them, and bade his followers wear black as a sign of mourning. This is how black came to be the ʿAbbásid colour, and the partisans of the House of ʿAbbás to be called *Siyáh-púshán* (or, in Arabic, *Musawwida*). Death of the Imám Muḥammad b. ʿAlí b. ʿAbdu'lláh b. ʿAbbás in A. H. 125. He nominates his son Ibráhím to succeed him, and after him Abu'l-ʿAbbás. Walid's atheism and impiety. He dresses one of his mistresses in his clothes and sends her to take his place in the mosque at public prayer. He is deposed, and dies in A. H. 126, at the age of 43 (285) after a reign of one year and two months.

(13) *Yazid b. Walid.*

His mother Sháh Áfaríd was the grand-daughter of Yazdigird the last Sásanian king. He inclined to the Muʿtazilite heresy. He reigned six months and died of the plague in A. H. 126.

(14) *Ibráhím b. Walid.*

He reigned only two months, and was defeated by Marwán and killed.

(15) *Marwán b. Muḥammad b. Marwán, called al-Ḥimār ("the Ass").*

Increasing disorder in the Empire. Revolt of al-Kirmání. Abú Muslim raises the ʿAbbásid standard near Merv on

Ramaḍán 27, A. H. 129. (286) Naṣr b. Sayyár's celebrated verses, in which he appeals for help to Marwán. Naṣr defeats al-Kirmání, but is defeated by Abú Muslim and dies. Abú Muslim conquers Khurásán, Gurgán, Ray, Sáwa, Qum, Káshán, Naháwand, Hamadán, Ḥulwán and Shahrázúr. (287) Kúfa is taken. Abu Salama made *Wazír*. Abu'l-ʿAbbás as-Saffáh, his brother Abú Jaʿfar and their four uncles, who were in hiding at Kúfa, are acclaimed by Abú Muslim and his army. Allegiance is sworn to Abu'l-ʿAbbás as-Saffáh. Marwán cruelly puts to death Ibráhím the brother of Abu'l-ʿAbbás. (288) Defeat of Marwán by the Euphrates. He flees to Egypt. (289) He is killed at Búṣír in Fayyúm at the end of A. H. 132, after a reign of 5 years, at the age of 55. Abu'l-ʿAbbás seeks out and kills 80 of the Umayyad princes, and holds a banquet over their remains. A "Pahlawi" verse cited *à propos* of this. Desecration of the Umayyads' graves at Damascus. Establishment of the Umayyad dynasty in Spain in A. H. 139, where they continued to rule for about 300 years.

*
Section 6 (290). *The ʿAbbásid Caliphs.*

These were 37 in number, and their rule endured 523 years, 2 months and 23 days.

(1) *Abu'l-ʿAbbás as-Saffáh.*

He was the fifth in descent from al-ʿAbbás, and was recognized as Caliph on the 13th of Rabíʿ I, A. H. 132. Some of his aphorisms. He buys the Prophet's mantle for 400 *dīnars*. His governors. He sends his brother Abú Jaʿfar to Khurásán to investigate the doings of Abú Muslim and obtain his allegiance. Abú Salama, the "Wazír of the House of Muḥammad", is put to death on suspicion of partiality for the House of ʿAlí, and his office is given to Khálid the Barmecide. (291) Revolt of Ṭalibu'l-Ḥaqq ʿAbdu'lláh b. Yahyá. He is defeated by Abú Muslim. Abú Muslim's growing ambition.

Death of as-Saffáh at the end of A. H. 136, after a reign of 4 years and 3 months.

(2) *Abú Ja'far al-Manşúr.*

He succeeded his brother. His avarice. He is nicknamed Abu'd-Dawáníq. (292) Abú Muslim arouses his hostility. (293) Abú Muslim is induced to visit the Caliph, (294) and is murdered treacherously and his body cast into the Tigris. His soldiers are appeased. This happened on Sha'bán 25, A. H. 137. Abú Muslim was 67 years old, and was originally from Isfahán, though generally regarded as belonging to Merv, where his first successes were achieved. Rebellion of Muḥammad b. 'Abdu'lláh the 'Alawí, who claims to be the Mahdí. He is killed, but his brother Ibráhím continues the war (295) and occupies much of Southern Persia. He too is killed. His father and other relatives escape to Spain. The building of Baghdad in A. H. 145. The attempt to destroy the *Ayván-i-Kisrá*. (296) Death of al-Manşúr at the age of 63 after a reign of 22 years. His sayings. His *wazirs*. The book of *Kalila and Dimna* translated by 'Abdu'lláh b. al-Muqaffa' from Pahlawí into Arabic. Abú Ḥanífa.

(3) *Al-Mahdí.*

He was the sixth in descent from al-'Abbás. (297) His generosity and prodigality. (298) Rebellion of 'Abdu'lláh b. Mu'áwiya the 'Alawí at Isfahán. He is conquered and dies in captivity. Rebellion of Ḥakam b. Háshim, "the Moon-Maker", known as al-Burqa'í and al-Muqanna'. He claims to be God, and many follow him in Kash and Nakhshab. Being closely pressed, he poisons all his companions and kills himself and consumes his body, so that it was believed by his followers that he had disappeared. This happened in A. H. 166. Account of the *wazirs* of al-Mahdí (299—300). Death of al-Mahdí in Ramaḍán, A. H. 179, after a reign of 13 years and 1 month at the age of 43.

(4) *Al-Hádī b. Mahdī.*

He was 7th in descent from al-ʿAbbás. He was in Gurgán when his father died and he became Caliph. Another ʿAlawī revolt. Idrīs takes part of Andalusia, where his descendants reigned for more than 300 years. The *Zindīqs* (Manichæans) become prominent in his reign. ʿAbdu'lláh b. al-Muqaffaʿ is one of their leaders. (301) His translation into Arabic of the *Book of Kalīla and Dimna*. His attempt to imitate the *Qurʾán*. He and his confederates are put to death by al-Hádī. Death of al-Hádī on 16 Rabīʿ i, A. H. 173, ascribed to Divine wrath at a cruel and unprovoked murder on his part. (302) He reigned one year and 3 months. His *wazīrs*.

(5) *Hārūnu'r-Rashīd.*

He was the seventh in descent from al-ʿAbbás. The death of his brother and predecessor, his accession, and the birth of his son and successor al-Ma'mún all took place on one night. His uncle, his father's uncle and his grandfather's uncle were all amongst those who took the oath of allegiance to him. He makes Yahyá b. Khálíd al-Barmakí ("the Barmecide") his *wazīr*. Power of the Barmecides for 17 years. Hárún's respect for men of learning, especially the Imám Málík. His strict observance of religious obligations and his charity to the poor (303) and munificence to the learned. Legal quibbles whereby the Qādī Abú Yúsuf enables Hárún to gratify his passions. (304) Zubayda bears to Hárún his son al-Amín, whom, in his fifth year, Hárún nominates as his successor. Revolt of Yahyá b. ʿAbdu'lláh the ʿAlawī in A. H. 176. By what statagem he was brought to Baghdad and ultimately poisoned. Hárún divided his empire between his three sons, al-Amín, al-Ma'mún and al-Mu'taman, whose names were included in this order in the *khutba*. Story of Ja'far the Barmecide and Hárún's sister ʿAbbása. (305) Hárún's

slaughter of the Barmecides in A. H. 187. Virtues of Yahya. Repentence of Hárún. (306) Faḍl b. Rabīʿ made *wazīr*. War with Byzantines, A. H. 190. Revolt of Ráfiʿ b. Layth b. Naṣr b. Sayyár in Khurásán against ʿAlí b. ʿĪsá b. Kháqán. Hárún sends Harthama thither. He marches himself to Hamadán. (307) Death of Hárún at Ṭús on 3 Rabīʿ ii, A. H. 193, after a reign of 23 years and 2½ months at the age of 42. Virtues of his wife Zubayda.

(6) *Al-Amín b. Hárún.*

He was the eighth in descent from al-ʿAbbás, and was the only caliph descended from him on both sides. His love of women and new fashions in dress. His demands of his brother al-Ma'mún. (308) Al-Ma'mún's *wazīr*, Faḍl b. Sahl the Persian. Anecdote of his conversion from the faith of Zoroaster to that of Muḥammad. Al-Amín strives to divest his two brothers of their rights and nominate his son Músá as his successor. Outbreak of war between al-Amín and al-Ma'mún. (309) Their respective generals, ʿAlí b. ʿĪsá b. Máhán and Ṭáhir "*Dhu'l-Yaminayn*" ("the Ambidexter"). Victory of Ṭáhir near Ray. Another victory over al-Amín's troops at Hamadán. Al-Ma'mún's troops occupy the Pass of Ḥulwán. They are re-inforced by Harthama. Ahwáz, Baṣra, Wásit and al-Madá'in yield to al-Ma'mún. (310) Death of al-Amín and capture of Baghdad on Muḥarram 5, A. H. 198. Al-Ma'mún's reception (311) of the news. Al-Amín had reigned 4 years and 9 months, and was 27 years of age at the time of his death.

(7) *Al-Ma'mún b. Hárún.*

He also was eighth in descent from al-ʿAbbás. His character. His trust in his *wazīr* Faḍl b. Sahl "*Dhu'r Riyásatayn*". (312) Revolt of the ʿAlawí Ṭabáṭabá in Kúfa. Other ʿAlawí revolts. Faḍl b. Sahl induces al-Ma'mún to nominate

the Imám ʿAlí ar-Riḍá [the 8th Imám of the Shíʿa] to succeed him (313), give his daughter Zaynab to him in marriage, and change the ʿAbbásid black for the ʿAlawí green. Anger of the other ʿAbbásids, who wish to depose al-Maʿmún in favour of his uncle Ibráhím. Al-Maʿmún, in Muḥarram, A. H. 202, causes Faḍl b. Sahl to be murdered in the bath, and then puts his murderers to death. He deposes his rival Músá. His marriage with Púrán, the daughter of Ḥasan b. Sahl. Splendour of the wedding. (314) Death of Muḥammad b. Jaʿfar aṣ-Ṣádiq (A. H. 203) in Jurján. His tomb is known as "the Red Tomb" (*Gúr-i-Surkh*: see p. 49 *supra*). Al-Maʿmún's love of learning. Translations from the Greek and Syriac undertaken by his orders. His weekly conferences on literary and scientific matters. His generosity to the poor. (315) Quarrel between ʿAbdu'lláh b. Ṭáhir and al-Muʿtaṣim. (316) Death of Ṭáhir in Khurásán. His son Ṭalḥa succeeds him in that government. Rebellion put down in Egypt. Appearance of the false prophet Bábak in Ādharbáyján. Death of al-Maʿmún on Rajab 7, A. H. 228, after a reign of 8 years and 7 months, at the age of 48. He was buried at Tarsus. Various statements as to the causes of his death. His Muʿtazilite views. His severity towards the orthodox, especially Aḥmad b. Ḥanbal. (317) His sayings.

(8) *Al-Muʿtaṣim b. Hárún.*

He also was the eighth in descent from al-ʿAbbás, and also the eighth Caliph of this family. He reigned 8 years, 8 months and 8 days; died at the age of 48; had 8 sons, 8 daughters and 8000 slaves; won 8 notable victories; killed 8 eminent princes; and left 8 million *dinārs* to his heirs. For these reasons he is called *al-Khalīfatū'l-Muthamman*. (318) Character of al-Muʿtaṣim. Increasing power of Bábak "Khurram-dín", the false prophet. He is finally defeated, and 40,000 of his followers slain, by Ḥaydar (or Khaydhar) b. Káwús, better

known as Afshín. Bábak and his brother are mutilated and slain at Sámarra on Šafar 3, A. H. 223. Bábak's executioner (one of ten) confesses to having killed more than 20,000 persons. Campaign against the Greeks. (319) 'Ammúriyya taken by al-Mu'tašim. Abortive conspiracy against him. His zeal for Islám. He undertakes a successful winter campaign against the Greeks to release a captive Muslim women. He builds the town of Sámarra, or Surra man ra'a, for his Turkish guards. (320) Rebellion of Mázyár b. Qárún in Ṭabaristán. His followers wear red clothes and profess the tenets of Bábak. Mázyár is defeated and taken captive by 'Abdu'lláh b. Ṭáhir. He is scourged and crucified opposite Bábak. Compromising letters from Afshín are found amongst Mázyár's papers, and Afshín is tried and condemned to death. Al-Mu'tašim, like his predecessor, holds the Mu'tazilite doctrine, and persecutes the orthodox. He refuses to ransom from the Christians Muslim prisoners who regard the Qur'án as increate. Death of al-Mu'tašim in Rabī' i, A. H. 227. He is buried at Sámarra. His *wazīrs*. (321).

(9) *Al-Wáthiq bi'lláh b. al-Mu'tašim.*

He was the ninth in descent from al-'Abbás. He also was a Mu'tazilite, but friendly to the House of 'Alí and a patron of the learned. In consequence of this, and of his learning and eloquence, he is called "the Lesser Ma'mún" (*al-Ma'múnu'l-Ašghar*). He was also a good poet and musician. Death of 'Abdu'lláh b. Ṭáhir, whose son Ṭáhir succeeds him in A. H. 230 in the government of Khurásán. The quarter of Karkh in Baghdad is burned down. Liberality of al-Wáthiq to the distressed. He is persuaded by his chamberlain to be equally liberal towards the people of Farghána. (322) Story of a *darwīsh* who proves the Caliph. How al-Wáthiq was cured of the dropsy, but (323), failing to follow his physician's advice, died of a recurrence of the disease at the end

of Dhu'l-Hijja, A. H. 232 at Sámarra. Anecdotes concerning his death and last moments.

(10) *Al-Mutawakkil b. al-Muṭaṣṣim.*

He was the ninth in descent from al-ʿAbbás. Seven persons swore allegiance to him who were the sons of previous Caliphs of his house. Satirical verses by Diʿbil al-Khuzáʿi on al-Mutawakkil and his predecessor. (324) Al-Mutawakkil's hatred of the Shíʿa and the House of ʿAlí. He destroys the tomb of al-Husayn in A. H. 233, and prevents pilgrimages thither. He nominated his son Muntaṣir to succeed him, and was the first Caliph openly to declare who should succeed him. Power of Faṭḥ b. Kháqán. (325) Bukht-Yishúʿ the physician. Disabilities imposed on non-Muslims. Revolt of Zayd b. Aḥmad al-Báqirí. Al-Mutawakkil's five sons. (326) Al-Mutawakkil and his favourite Faṭḥ b. Kháqán murdered on the same night, in the middle of Shawwál, A. H. 247. He had reigned 14 years, 9 months and 9 days, and was 42 years of age. Ascendancy of the Turkish soldiery under Waṣíf and Búqá. Caliphs made and deposed or killed by them. This ascendancy lasted nearly 90 years, until the time of the Daylamites, and included the reigns of twelve Caliphs (327).

(11) *Al-Muntaṣir b. al-Mutawakkil.*

He was the tenth in descent from al-ʿAbbás. He showed favour to the House of ʿAlí. He reigned only 6 months, and died early, like other parricides, in the middle of Rabíʿ ii, A. H. 248, at the age of 25.

(12) *Al-Mustaʿin bi'lláh.*

He was the tenth in descent from al-ʿAbbás, like his cousin, whom he succeeded. Ṭáhir b. ʿAbdu'lláh b. Ṭáhir dies, and is succeeded in the government of Khurásán by his son Aḥmad. Revolt of Yaʿqúb b. Layth aṣ-Ṣaffár in Sístán.

Revolt of Ḥasan b. Zayd al-ʿAlawī, called *ad-Dāʿi ilaʿl-Haqq* in Ṭabaristān in A. H. 250. (328) His successes. He ultimately died after a reign of 19 years in A. H. 270, and was succeeded by his brother Muḥammad, who reigned for 18 years, and was finally killed by Muḥammad b. Hārūn aided by Ismaʿīl-i-Sāmānī. Al-Mustaʿīn was finally deposed by the Turks at the end of Muḥarram, A. H. 252, and afterwards (329) murdered, after a reign of 3 years, 9 months and 2 days, at the age of 27.

(13) *Al-Muʿtazz b. al-Mutawakkil.*

He was the tenth in descent from al-ʿAbbās. His learning and accomplishments. Ad-Dāʿi ila ʿl-Haqq adds Qazwīn, Abhar and Zanjān to his possessions, and collects a following of 10,000 man. Músá b. Búqá is sent against him, and (330) defeats him by a stratagem in A. H. 253. Yaʿqúb b. Layth, in A. H. 255, conquers Khurásán, Quhistán, Kirmán and Fárs. Al-Muʿtazz murders his brother al-Muʿayyad. He himself is murdered by the Turks (331) after a reign of 3 years, 6 months and 21 days, at the age of 23, on Rajab 17, A. H. 255.

(14) *Al-Muhtadí b. Wáthiq.*

He was the tenth in descent from al-ʿAbbās. His poetry. His Muʿtazilite convictions. Owing to his piety, he is compared to ʿUmar b. ʿAbduʿl-ʿAzíz. (332) His personal superintendence of the administration of justice. The revolt of the Ethiopian slaves (*Zanj*) at Baṣra, under the ʿAlawī ʿAlī b. Muḥammad b. Aḥmad al-Báqir, called *al-Burqaʿi* ("the Veiled") in A. H. 255. They hold Baṣra and the surrounding region for 14 years and some months. Al-Muhtadí excludes all Jews and Christians from state employment. He desires to disband the Turkish guards, who, learning his intention (333), depose him on Rajab 28, A. H. 256, and a few days later secretly put him to death, he being then 32 years of age.

(15) *Al-Mu'tamid bi'lláh b. al-Mutawakkil.*

He was the tenth in descent from al-Abbás, and succeeded to some extent in restoring the prestige of the Caliphate. Ya'qúb b. Layth adopts the heresy of the Bāṭinís (Isma'ílís), takes Ṭabaristán from ad-Dā'í ila'l-Ḥaqq, and marches on Baghdád. The Caliph sends his brother al-Muwaffaq bi'lláh against him. (334) Ya'qúb, deserted by most of the Amírs of Khurásán, is defeated and flees to Khúzistán. His bold reply to the Caliph's conciliatory message. He dies of colic. Al-Muwaffaq is sent against al-Burqa'í and the Ethiopian slaves in A. H. 270. Al-Burqa'í is killed and his head sent to Baghdád. It is buried by Sayyid ar-Raḍí. Al-Muwaffaq governs the Hījáz and Baṣra until A. H. 270. (335) Revolt in 'Iráq-i-'Ajam of another 'Alawí named Ḥasan b. 'Alí, called al-Uṭrúsh ("the Deaf") and entitled an-Nāṣir bi'lláh. Various relatives nominated by al-Mu'tamid to succeed him. Death of al-Mu'tamid in Rajab, A. H. 279 from over-eating, after a reign of 23 years at the age of 51.

(16) *Al-Mu'taḍid (MS. -Muḡtaḍid) bi'lláh b. al-Muwaffaq.*

He was the eleventh in descent from al-'Abbás. His character. He is called "the second Saffáh". He transfers his capital from Surra man ra'a to Baghdád. (336) His sayings and verses. Ibnu'r-Rúmi's verses on him. His severity in punishment. (337) In consequence of a vision, he honours the House of 'Alí. Alarmed by the growth of the Ṣaffarí power, he stirs up Isma'íl the Sámání against them. He restores the Persian Naw-rúz (338) from the Vernal Equinox to Midsummer¹). He died after a reign of 9 years and 9 months at the end of Rabī' i, A. H. 289, at the age of 47.

(17) *Al-Muktafi bi'lláh b. al-Mu'taḍid (MS. -Muḡtaḍid).*

He was the twelfth in descent from al-'Abbás. His cha-

1) See al-Bíruní's *al-Átháru'l-Báqiya*, ed. Sachau, pp. 31—33 and 215—217 (translation pp. 36—39 and 199—201).

racter. His verses. Rebellion of Zikrawayhi b. Mahruwayhi the Carmathian in A. H. 294. He conquers Kúfa, Diyár Bakr and part of Syria, sacks Mecca, kills many of the pilgrims, and closes the Ka'ba. Finally he is killed by the Caliph's armies, and his head sent round the empire. (339) Al-Muktafi reigned 6 years, 7 months and 20 days, and died at the age of 34 on Dhu'l-Qa'da 13, A. H. 295. His Wazírs.

(18) *Al-Muqtadir bi'lláh b. al-Mu'ta'qid* (MS. -*Muqta'id*).

He was also the twelfth in descent from al-'Abbás, and succeeded at the age of 13. Eleven years after his accession (340) certain of his Amírs desire to depose him in favour of Ibnu'l-Mu'tazz. The attempt fails, and Ibnu'l-Mu'tazz is cruelly put to death. Further conspiracies and rebellions. Isma'ílí rising in N. W. Africa, and defeat of Aghlabí princes. (341) Revolt of the Daylamís in A. H. 315. In A. H. 319 the Carmathians under Abú Sa'íd al-Jannábí again attacked Mecca and massacred the inhabitants, so that the well of Zamzam was filled with blood, and carried off the Black Stone. They then approach Baghdad. Abú Sáj is sent against them. Abú Sa'íd demonstrates the blind devotion of his followers. (342) He defeats and takes captive Abú Sáj, and chains him up amongst the dogs. Al-Muqtadir is killed on Shawwál 27, A. H. 320 at the age of 33 after a reign of 24 years and 11 months. Circumstances of his death. His Wazírs. One of them was Ibn Muqla, the celebrated calligraphist (343).

(19) *Al-Qáhir bi'lláh b. al-Mu'ta'qid* (MS. -*Muqta'id*).

He was the twelfth in descent from al-'Abbás. He massacres the Amírs of the Turkish guard, and pacifies the soldiers with money. He crucifies Abú Aḥmad b. al-Muktafi, whose rivalry he fears. (344) He reigned 1 year, 5 months and 7 days, and was deposed and blinded in Jumáda i,

A. H. 322. He survived 16 years and a half after this, and died at the age of 51.

(20) *As-Ráđi bi'lláh b. al-Muqtadir.*

He was the thirteenth in descent from al-^cAbbás. His poems. (345) Murder of Mardáwíj by Bajkam, who becomes *Amíru'l-Umará* of Baghdád. Ibn Muqla's right hand is cut off. (346) Tribute is paid to the Carmathians. Ar-Ráđi reigned 6 years, 10 months and 2 days, and died on the 17th of Rabí^c i, A. H. 329 at the age of 32 (or? 52).

(21) *Muttaqí li'lláh b. al-Muqtadir.*

He also was the thirteenth in descent from al-^cAbbás. (347) He was deposed and blinded by Túzún, the *Amíru'l-Umará*, on Šafar 20, A. H. 333. He survived this 24 years, and died in Sha'bán, A. H. 357. He reigned 3 years, 11 months and 11 days, and lived 50 years.

(22) *Al-Mustakfi bi'lláh b. al-Muktafi.*

He was the thirteenth in descent from al-^cAbbás. (348), and was forty-one years of age at his accession. His sayings. Death of Túzún, the *Amíru'l-Umará*. He is succeeded in this office by Mu'izzu'd-Dawla the Daylamí. He deposed and blinded the Caliph in Jumáda ii, A. H. 334, after he had reigned 1 year and 4 months. The Caliph survived for 4 years more, and died at the age of 46.

(23) *Al-Mu'ti^c li'lláh b. al-Muqtadir.*

(349) He was the thirteenth in descent from al-^cAbbás. Continued power of Mu'izzu'd-Dawla. He breaks the power of the Turks. In A. H. 339 the Carmathians, without obvious reason, restored to Mecca the Black Stone which they had carried off 20 years before, saying. "By command we took it away, and by command we restore it". Verification of a

saying of 'Alī's. (350) Miraculous circumstances connected with its restoration. Al-Muṭṭi'c reigned 29 years and a half, was then stricken with paralysis, abdicated in Dhu'l-Qa'da A. H. 363, and died two months later.

(24) *Aṭ-Ṭā'i'c bi'llāh b. al-Muṭṭi'c.*

He was the fourteenth in descent from al-'Abbās. He reigned for 17 years and 10 months. (351) In A. H. 365 Syria and the Hījāz passed from his control into that of the Isma'īlīs. The portent of the monstrous bird in A. H. 375. Aṭ-Ṭā'i'c, at the instigation of Bahā'u'd-Dawla the Daylamī, abdicates in Sha'bān, A. H. 381. He survived 12 years longer, and died at the age of 69.

(25) *Al-Qādir bi'llāh b. Ishāq b. al-Muqtadir.*

He was the fourteenth in descent from al-'Abbās. Khurāsān at first refuses to recognize the abdication of aṭ-Ṭā'i', until compelled to do so by Sulṭān Maḥmūd b. Subuktigīn. (352) Al-Qādir reigned 41 years and four months. His poems. Activity of Bāṭinīs, and attempts at bribery on their part. (353) correspondence between al Qādir and Sulṭān Maḥmūd b. Subuktigīn about the poet Firdawsī. Al-Qādir died on Dhu'l-Hijja 15, A. H. 422 at the age of 78. Fall of the Sāmānī and rise of the Ghaznawī dynasty in his time.

(26) *Al-Qā'im bi'amrillāh b. al-Qādir.*

(354) He was the fifteenth in descent from al-'Abbās. His poetry. Decline of the Daylamī power, and rise of the House of Seljūq. Ṭughril Beg the Seljūq comes to Baghdad on Ramaḍān 22, A. H. 447. (355) War with al-Basāsīrī. (356) War between Ṭughril and Ibrāhīm Ināl. Ināl put to death. Al-Basāsīrī besieges Baghdād in Dhu'l-Hijja, A. H. 450. (357) For a year and 4 months the power of the Carmathians prevailed even at Baghdād. Ṭughril enters Baghdād at the

Caliph's invitation, and (358) receives the title of Ruknu'd-Dín. Al-Basásírí is killed. The Caliph marries Arslán Khátún, daughter of Chaghri Beg, and gives his own daughter, Sayyida Khátún, in marriage to Tughril Beg. Death of al-Qá'im in Sha'bán, A. H. 467, at the age of 75 (359) after a reign of 44 years and 8 months. Great floods in Baghdád in this year. Contemporary rulers of the Houses of Ghazna, Daylam and Seljúq. Some of al-Qá'im's sayings.

(27) *Al-Muqtadî bi-amri'lláh.*

He was the seventeenth in descent from al-ʿAbbás, and was the grandson of his predecessor. He married Mah-Malik, the sister of Maliksháh the Seljúq, who bore him a son. Afterwards he married a daughter of Maliksháh. He reigned 19 years and 5 months. Beginning of the "New Propaganda" of the Ismaʿílís under the direction of Ḥasan-i-Šabbáh, who takes possession of the Castle of Alamút. Abú Bakr al-Ḥamawí made *qādî* of Baghdad. His uprightness and incorruptibility. (360) Death of al-Muqtadî in Muḥarram, A. H. 487 at the age of 37 years, 8 months and 8 days.

(28) *Al-Mustazhir bi'lláh b. al-Muqtadî.*

He was the eighteenth in descent from al-ʿAbbás. His sayings. His verses (361). He strengthens the fortifications of Baghdád. He reigned peacefully for 25 years, 3 months and 11 days, and died in Rabíʿ ii, A. H. 512, at the age of 41 years and a half. Contemporary rulers. Fall of the House of Daylam. Continuance of Ḥasan-i-Šabbáh's propaganda.

(29) *Al-Mustashid bi'lláh b. al-Mustazhir.*

He was the nineteenth in descent from al-ʿAbbás. His character. His poetry. (362) He is defeated at Dínawar by Sulṭán Masʿúd the Seljúq, and while a captive in that Prince's hands is assassinated by the *fidá'is* of Ḥasan-i-Šabbáh. Al-

Mustarshid's defeat was in Rajab, A. H. 529, and his murder took place 8 months later. He reigned 17 years and 2 months. Contemporary rulers.

(30) *Al-Rāshid b. al-Mustarshid.*

He was the twentieth in descent from al-^cAbbās. He embarks on a fruitless war with Mas'ūd the Seljūq to avenge his father, is driven out of Baghdād, and finally is assassinated by *fidā'is* at Iṣfahān on Ramaḍān 27, A. H. 532 (364).

(31) *Al-Muqtafi li-amrillāh b. al-Mustaḥsir.*

He was the twenty-first in descent from al-^cAbbās. He emancipates himself from the Seljūq tutelage. (365) Revolt of the Atābek Sunqur b. Mawdūd in Fārs. Birth of Chingiz Khan in A. H. 540. Contemporary Kings. Al-Muqtafi reigned 24 years and 11 months and died in Rabī^c i, A. H. 555 at the age of 66.

(32) *Al-Mustanjid bi'llāh b. al-Muqtafi.*

He was the twenty-first in descent from al-^cAbbās. His character. His poetry. (366) Anecdotes illustrating his sagacity and penetration. (367) Fall of the Fātimid Dynasty in Egypt, which becomes orthodox and subject to the Caliph of Baghdād. Al-Mustanjid dies in Rabī^c i, A. H. 566 after a reign of 11 years. Contemporary rulers. End of the House of Ghazna, which is succeeded by the House of Ghūr.

(33) *Al-Mustaḍī bi-amrillāh b. al-Mustanjid.*

He was the twenty-first in descent from al-^cAbbās. His character. (368) Fall and death of the *Amīru'l-Umarā*, Qutbu'd-Dīn Qaymaz. Assassination of the Caliph's *wazīr* 'Aḍudu'd-Dīn. Al-Mustaḍī reigned 9 years and 8 months, and died in Shawwāl, A. H. 575. Contemporary rulers. (369).

(34) *An-Nāṣir li-dīni'llāh b. al-Mustaḍī*.

He was the twenty-second in descent from al-^cAbbās. Peace and tranquillity prevail in his reign. His courage, conquests and efforts to increase the prosperity of his realms. His charities to the poor. He reigned 46 years and 11 months, the longest reign of any Caliph. In his time the Khwárazm-sháhs overthrew the Seljúqs. Beginning of the Mongol Invasion. Contemporary rulers. (370) Buráq-i-Hájib takes Kirmán. An-Nāṣir died in Shawwál, A. H. 622.

(35) *Aḡ-Zāhir bi-amri'llāh b. an-Nāṣir*.

He was the twenty-third in descent from al-^cAbbās. He reigned only 9 months and 15 days, and died on Rajab 13, A. H. 623. Contemporary rulers.

(36) *Al-Mustanṣir bi'llāh b. aḡ-Zāhir*.

He was the twenty-fourth in descent from al-^cAbbās. He reigned 16 years and 11 months. Prosperous condition of (371) his realms. The revenues of certain provinces specified were then ten times as much as they were in the author's time. The Caliph defeats the Mongols who were besieging Irbíl. In Rajab, A. H. 625 he begins to build the Muṣ-tanṣiriyya College, which was finished in A. H. 632. Contemporary rulers. Al-Mustanṣir died on the 4th of Jumáda ii, A. H. 640, at the age of 52.

(37) *Al-Musta'ṣim bi'llāh b. al-Mustanṣir*.

(372) He was the twenty-fifth in descent from al-^cAbbās, and the last Caliph of that House. He reigned 15 years and 7 months. His character. Hulágú Khán the Mongol takes Baghdád and kills him on Ṣafar 6, A. H. 656, he being then 46 years and 3 months old. The sack of Baghddad. In 40 days 800,000 of its inhabitants were killed. Contemporary rulers (373).

CHAPTER IV. — MUHAMMADAN DYNASTIES IN PERSIA.

Section I. — The Ṣaffārī Dynasty (373).

This Dynasty included 3 rulers, who reigned for 33 years. Their ancestor, Layth, was a coppersmith in Sístán, who took to highway robbery, wherein, however, he observed a certain chivalry which led to his being employed in a military capacity by Dirham b. Naṣr b. Ráfi^c b. Layth b. Naṣr b. Sayyár.

(1) *Yaʿqúb b. Layth.*

His son Yaʿqúb revolts against the sons of Dirham, Ṣáliḥ and Naṣr, (374), and begins to be powerful in A. H. 237. In A. H. 253 he was in possession of the whole of Sístán. By a stratagem he defeats Tanbal the King of Kábul. Two years later he takes Herát, and shortly afterwards Kirmán. (375) He subdues Khurásán and Fárs, and is recognized by the Caliph al-Muʿtazz as King. He reigned 2 years and 6 months, and amassed much treasure. He attacks ad-Dáʿi ilaʿl-Ḥaqq, and conquers Mázarán. He then marches on Baghdád against the Caliph al-Muʿtamid, but is defeated at Hulwán, and retires to Khúzistán, where he dies on Shawwál 14, A. H. 265.

(2) *ʿAmr b. Layth.*

He succeeded his brother, and reigned 22 years over Khurásán, ʿIráq, Fars, Kirmán, Sístán, Quhistán, Mázarán and Ghazna. (376) Ráfi^c b. Harthama opposes him, but is killed. The Caliph al-Muʿtamid incites Ismaʿíl-i-Sámání to attack him. Admirable discipline of Ismaʿíl's army. ʿAmr is taken prisoner by Ismaʿíl. Anecdote of how ʿAmr's supper is carried off by a dog (377), when that morning his cook had complained that 300 camels did not suffice to carry his kitchen utensils. Ismaʿíl refuses the treasures offered by ʿAmr. (378) The author moralizes on his degenerate days. ʿAmr is sent in chains to the Caliph al-Muʿtaḍid (MS. -Muqtaḍid),

who imprisons him for two years, but on the accession of the new Caliph he is killed, or allowed to die of starvation.

(3) *Ṭáhir b. Muḥammad b. ʿAmr.*

He succeeded his grandfather ʿAmr, reigned a little more than a year, and was then overcome by Ismaʿíl the Sámání. His grandson, Aḥmad, and his descendants continued to rule Sístán until A. H. 558, and even in the author's time the family still exercised authority there.

Section 2. — The Sámání Dynasty (379).

These were 9 in number, and ruled in Persia for 102 years, 6 months, and 20 days. Their ancestor Sámán was a descendant of Bahrám Chúbín, but was reduced to the humble position of a camel-driver. His ambition is stirred by two verses of poetry, and he becomes a highwayman. His son Asad enters the service of Ṭáhir Dhu'l-Yamínayn in the time of al-Ma'mún. His sons become governors, Núḥ of Samarqand, Aḥmad of Farghána, Yaḥyá of Ashnás, Ilyás of Herát. In A. H. 261 al-Mu'tamid grants the government of all these districts to (1) Naṣr b. Aḥmad b. Asad b. Sámán. His brother Ismaʿíl was governor of Bukhárá. War between the two brothers. (380) Naṣr died in A. H. 299, and the supremacy of (2) Ismaʿíl is henceforth uncontested. Bukhárá is made the Sámání capital, and the Şaffarí domains are conferred on the Sámánís by the Caliph al-Mu'taḍid. Anecdote illustrating the character of the Ṭáhirí, Şaffarí and Sámání dynasties. (381) Theory of recompense. Ismaʿíl reigned 7 years and 10 months, and died on Şafar 14, A. H. 295.

(3) *Aḥmad b. Ismaʿíl.*

His love for men of learning. He substitutes Arabic for Persian ("Dará") in his proclamations. He reigns 5 years and 4 months. He prays for death in preference to the disorder

of his Kingdom. The lions at his gate. He is murdered by his servants on the 3th of Jumáda ii, A. H. 300. One of his servants was Alptagín, afterwards famous.

(4) *Naşr b. Aḥmad.*

He puts to death his father's murderers. (382) His protracted sojourn at Herát. He is induced by Rúdákí's celebrated ballad to return to Bukhárá. His generous treatment of a scion of the Şaffárí House, whom he appoints to the government of Sístán, which his descendants still ruled in the author's time. Kirmán taken by Abú 'Alí Ilyás. He rules it for 37 years (383) when he is driven out by the people, and replaced by his son Ilísá'. Mákan b. Kákí attacks Khurásán, but is defeated and slain in A. H. 329 by Naşr's general Amír 'Alí. The celebrated despatch of Amír 'Alí's secretary (Iskáfi) on this victory. Naşr reigned 30 years and 3 months, and died on Ramaḍán 12, A. H. 330.

(5) *Núḥ b. Naşr "al-Ḥamíd"*.

He fights with and conquers his uncle Ibráhím b. Aḥmad. He reigned 12 years, 7 months and 7 days, and died on the 19th of Rabí' i, A. H. 343. Alptagín was commander-in-chief in his days (384).

(6) *'Abdu'l-Malik b. Núḥ.*

He reigned 7 years and 6 months, and was killed by a fall while playing polo in Shawwál, A. H. 350. Further increase in Alptagín's power.

(7) *Manşúr b. Núḥ "as-Sadíd"*.

Alptagín endeavours to place Manşúr's uncle on the throne. Failing in this, he ultimately makes his way with 3000 followers to Ghazna. Abu'l-Ḥasan b. Símjúr succeeds him as governor of Khurásán, and marches against him with 15,000 horsemen, but is defeated at Balkh. (385) Alptagín besieges

and takes Ghazna and kills its king. Manşúr sends against him another army of 30,000 horsemen, whom Alptagín, with 6000 men, defeats. Khalaf b. Aḥmad, the ruler of Sístán, goes on the pilgrimage, leaving Ṭáhir b. Ḥusayn as his viceroy. The latter refuses him entrance on his return, and Khalaf takes refuge with Manşúr, who lends him troops wherewith he retakes Sístán. He is again driven out by Ṭáhir b. Ḥusayn, who soon afterwards dies. He is succeeded by his son Ḥasan, who surrenders, and Khalaf is reinstated. Manşúr reigned 15 years, and died in Shawwál, A. H. 365. His *wazír* was Abú 'Alí Muḥammad b. Muḥammad al-Bal'ámí [MS.-Balkhí], who translated Ṭabari's chronicle into Persian.

(8) *Núḥ b. Manşúr.*

Contrary to the advice of Símjúrí, he gives the premiership to Abu'l-Ḥasan al-'Utbí. (386) Hostility between al-'Utbí and Símjúrí. Ḥusámu 'd-Dawla Tásh is made commander-in-chief and Fá'iq chamberlain. Khalaf revolts in Sístán. Núḥ sends Ḥusayn b. Táhir against him. Khalaf holds out for 7 years, to the great hurt of the Sámání prestige. Abu'l-Ḥasan b. Símjúr is removed from the government of Khurásán (where he is replaced by Tásh) and despatched against Khalaf, with whom he comes to an understanding. He conspires with Fá'iq and murders Abu'l-Ḥasan al-'Utbí. Disorders supervene in Khurásán. Tásh occupies Nishápúr, Fá'iq Balkh, and Abu'l-Ḥasan b. Símjúr Herát. Death of the latter, who is succeeded by his son Abú 'Alí, on whom Núḥ confers the government of Khurásán. (387) War between Abú 'Alí and Tásh. The latter takes refuge with Fakhru'd-Dawla the Buwayhid in Gurgán. Fakhru'd-Dawla makes him governor of Gurgán until his death in A. H. 379. War between Gurgán and Khurásán. Abú 'Alí b. Símjúr becomes governor of Khurásán. Núḥ, being suspicious of him, gives the government of Herát to Fá'iq. War between Fá'iq and Abú 'Alí Símjúr.

The former, defeated, flees to Bukhárá, whence he is driven back to Balkh by Begtúzún. Abú 'Alí b. Símjúr demands for himself from Núḥ the government of Khurásán, which he obtains. He renounces his allegiance to the Sámánís and takes refuge with Bughrá Khán the Turk, whom he incites to attack the Sámánís, stipulating that he shall himself be recognized as king of Khurásán. Bughrá Khán defeats and takes captive the Sámání general. Núḥ (388) propitiates Fá'iq and sends him against Bughrá Khán, with whom however, he was secretly in agreement, so that he fell back from Samarqand, followed by Bughrá Khán, who advanced on Bukhárá. Núḥ fled before him to Jurjániyya (Khwárazm), which was governed by Ma'mún b. Muḥammad-i-Farighúní ¹⁾ and Abú 'Abdi'lláh Khwárazm-Sháh. Fá'iq went out from Bukhárá to meet Bughrá Khán, who proclaimed himself king, and sent Fá'iq to Balkh, but afterwards fell sick and retired to Turkistán. Núḥ invited the help of Subuktigín and his son Maḥmúd of Ghazna against Fá'iq and Abú 'Alí b. Símjúr. The latter, suddenly deserted by Dára b. Qábús, the Ziyárid prince of Ṭabaristán, was routed, and with Fá'iq took refuge with Fakhru'd-Dawla of Daylam (389). Abú 'Alí meditates treachery, but is dissuaded by Fá'iq. Núḥ makes Subuktigín governor of Khurásán and gives him the title of Náṣiru'd-Dawla and his son Maḥmúd that of Sayfu'd-Dawla (A. H. 384). Subuktigín goes to Herát and Maḥmúd to Nishápúr. The latter is attacked and defeated by Abú 'Alí b. Símjúr and Fá'iq, but, reinforced by his father Subuktigín, attacks and defeats them, whereupon they flee to the Castle of Kalát (MS. Kaláb or Guláb). Fá'iq subsequently goes to Ilak Khán, brother of Bughrá Khán, while Abú 'Alí b. Símjúr goes to Ma'mún-i-Farighúní ¹⁾. He is seized on the way by Abú 'Abdi'lláh

1) This error of confusing the Ma'múnís of Khwárazm with the Farighúnís of Júzján is also committed by the author of the *Jahán-árás*. See notes to *Chahár Maqála* (Gibb Series, Vol. xi), pp. 242—4.

Khwárazmsháh, but is released by Ma'mún, who kills Abú 'Abdi'lláh and sends Abú 'Alí b. Símjúr to Núh. Núh grants him an amnesty (390), but breaks his word and kills him. Ilak Khán marches on Bukhárá with Fá'iq, to whom Núh cedes the government of Samarqand, and dies soon afterwards on Rajab 13. A. H. 387.

(9) *Abu'l-Hārith Maṣṣūr b. Núh.*

He reigned for 1 year and 7 months. He appoints Fá'iq *amir* and Abu'l-Muzaffar al-'Utbi *wazir*. Ilak Khán again advances on Bukhárá, takes it and appoints a governor, but the city is retaken by Maṣṣūr and Fá'iq. War between Begtúzún and Abu'l-Qásim b. Símjúr. The latter is defeated and flees to Fakhru 'd-Dawla in Gurgán, who, on his death, is succeeded by his son Majdu'd-Dawla Rustam. Sulṭán Maḥmúd of Ghazna attacks Begtúzún and takes Khurásán, but (391) retires in favour of Maṣṣūr. Maṣṣūr is blinded by Begtúzún and Fá'iq on Šafar 18, A. H. 389.

(10) *'Abdu'l-Malik* [MS. *'Amidu'l-Mulk*] *b. Núh.*

He succeeded his brother and reigned 8 months and 17 days. Maḥmúd of Ghazna, to avenge Abu'l-Hārith Maṣṣūr, marches on Begtúzún and Fá'iq, drives them into Transoxiana, and occupies Khurásán. Fá'iq and Ilak Khán return and drive out 'Abdu'l-Malik from Bukhárá. The Sámání power comes to an end on Dhu'l-Hijja 22, A. H. 389. Al-Muntašir Isma'íl b. Núh, brother of 'Abdu'l-Malik, escaped to Khwárazm, where he collected an army and defeated Ilak Khán's brother at Samarqand. (392) Ilak Khán in person marches against him, and he retreats to Níshápúr, where he is joined by Abu'l-Qásim b. Símjúr. They are attacked by Maḥmúd of Ghazna and his brother Našr. Al-Muntašir takes refuge with Qábús b. Washmgír, who offers him the kingdom of Ray. He is joined by Mínučihr and Dárá, sons of Qábús,

and goes to Níshápúr. He is finally defeated by Naṣr b. Subuktigín, and seeks aid from the Ghuzz Turks, by whose help he defeats Tlak Khán and recaptures Bukhárá. He invokes and receives the help of Maḥmúd of Ghazna, who replaces him on the throne (393). He disbands his army, is taken off his guard by Tlak Khán, is defeated, flees westwards to Barda^c, and is killed there by Arabs of the Banú Bahíj in Rabī^c i, A. H. 395.

Section 3. — The Ghaznawí Dynasty.

These were 14 in number, and reigned in all for 150 years. Their founder, Subuktigín, was the slave of Alptigín, himself a slave of the Sámánís. Alptigín, not trusting Manṣúr b. Núḥ the Sámánid, fled from Khurásán to Ghazna, where he established himself, and ruled for 16 years. He conducted several campaigns against the Indians. On his death Subuktigín, who was married to his daughter, was elected *Amír*.

(1) *Subuktigín.*

In A. H. 367 he subdued several provinces, attacked India and took prisoner the Indian King Jáypál (MS. Haytál), but released him on his undertaking to pay tribute. In A. H. 384 Núḥ b. Manṣúr the Sámání conferred on him the government of Khurásán. In A. H. 387 he died and was succeeded by his son —

(2) *Isma^cil b. Subuktigín,*

Whose mother was Alptigín's daughter. He quarrels and fights with his elder brother.

(3) *Maḥmúd Sayfu'd-Dawla,*

Who overcomes him. Núshtigín, Isma^cil's servant (394) is put to death by Maḥmúd, who sends his brother Isma^cil into exile. Maḥmúd is refused the governorship of Khurásán in favour of Begtúzún. He takes Níshápúr. He is attacked by the Sámání prince Abu'l-Háarith Manṣúr, to whom, from motives of loyalty, he offers no resistance. Later, when

Fá'iq and Begtúzún kill Abu'l-Háarith, who is succeeded by 'Abdu'l-Malik, Maḥmúd seizes Khurásán, and makes his elder brother Amír Naṣr governor of it. On the extinction of the Sámání dynasty in A. H. 390, Maḥmúd is recognized as King of Ghazna and Khurásán (395) by the Caliph al-Qádir bi'lláh, who confers on him the title of *Aminu'l-Milla*, which he afterwards supplements with that of *Yamínu'd-Dawla*. Maḥmúd, whose mother was the daughter of the Prince of Záwul (Zábulistán), fixes his capital at Balkh. His victories and achievements are well known, and are recorded in the *Kitáb-i-Yamini* of al-'Utbí, the *Maqámát* of *Abu Naṣr* [Mushkán], and the writings of Abu'l-Faḍl ash-Shaybání ¹⁾. His love of poets, on whom he spends a yearly sum of 400,000 *dinárs*. His minister consoles him for his personal ugliness. Discovery of a gold mine in Sístán. A mountain swallowed up in an earthquake. Campaign against Búshanj. In Muḥarram A. H. 392 (396) Maḥmúd again invades India. Jaypál, the Indian King, burns himself alive, having appointed his son to succeed him. Maḥmúd receives the title of *Ghází*, and afterwards of *Sultán*. He subdues Sístán. He again invades India and penetrates to Multán and Kashmír. He defeats Ilak Khán. (397) Further campaigns of Sultán Maḥmúd. He kills Súrí of the House of Ghúr. Súrí's son commits suicide. Destruction of idols. Conquest of Gharjistán. Capture of Márdín. (398) Death of Ilak Khán in A. H. 403. He is succeeded by his brother Tūghán. Maḥmúd helps him in his wars with the unbelievers, and obtains the daughter of Ilak Khán in marriage for his son Mas'úd. He puts to death a Fátimí emissary from Egypt. His campaign against Qinnawj (A. H. 409). Abundant spoils taken. Revolt of Afghans during his absence. Maḥmúd wrests 'Iráq from the Buwayhids in A. H. 426, and confers it on his son Mas'úd. How Sultán Maḥmúd,

1) Abu'l-Faḍl al-Bayhaqí the historian is certainly meant.

by a strategem, poisons a gang of Balúch robbers (400) who have plundered caravans going to India, and extirpates their kinsmen. He takes Khwárazm from the House of Ma'mún ¹⁾. Disgrace and imprisonment of Abu'l-^cAbbás Faql b. Aḥmad. (401) Shamsu'l-Kufát Abu'l-Qásim Aḥmad b. Ḥasan of Maymand appointed *wazirs*. Sultán Maḥmúd sees the Prophet in a dream. He dies at the age of 61, after a reign of 31 years, in A. H. 421.

(4) *Naṣiru'd-Dawla Mas'úd b. Maḥmúd.*

By his father's will, 'Iràq, Khurásán and Khwárazm are given to him, and India and Ghazna to his brother Muḥammad. Two years later he takes Kirmán from the Buwayhids. War between the two brothers. Muḥammad is defeated, taken captive and blinded. Mas'úd is defeated by the Seljúqs (402) and killed in A. H. 433 after a reign of 10 years. After this the authority of the Ghaznawís was confined to Ghazna.

(5) *'Imádu'd-Dawla Muḥammad b. Maḥmúd.*

He ruled for 4 years in Ghazna during the life of his brother, was then imprisoned by his brother for 9 years, and reigned for one year more after his brother Mas'úd's death. He was killed by his nephew in A. H. 434.

(6) *Shihábu'd-Dawla Mawdúd b. Mas'úd.*

He killed his uncle Muḥammad, and all his children, and all who had conspired against Mas'úd, and married the daughter of the Seljúq Chaghri Beg, who bore him a son named Mas'úd. He reigned 7 years, and died in Rajab, A. H. 441.

(7) *Mas'úd b. Mawdúd.*

He succeeded his father, being but a child, and after reigning one month was deposed by the nobles.

¹⁾ The MS. adds "Farighúnf". See p. 76 *supra*, *ad calc.*

(8) *Bahá'u'd-Dawla 'Alí b. Mas'úd.*

(403) He succeeded his nephew, married the widow of Mawdúd, the daughter of Chaghri Beg, and reigned for 2 years, but was defeated in A. H. 443 by his uncle.

(9) *Majdu'd-Dawla Abú Manşúr 'Abdu'r-Rashid b. Maḥmúd.*

He succeeded his nephew and reigned for one year, when he was defeated by the daughter of Chaghri Beg. Ṭughril "the Ingrate" finally kills him. Nine princes, grandsons of Maḥmúd, were surviving at this time, *viz.* Ḥasan, Naşr, Trán-sháh, Khálid, 'Abdu'r-Raḥím, Manşúr, Humám, 'Abdu'r-Raḥmán and Isma'íl, all imprisoned in the Castle of Dihak. They escaped, but were betrayed by Núshtigin to Ṭughril, who killed them all. Three other princes of the House of Ghazna survived them, *viz.* Farrukh-zád, Ibráhím and Shujá^c, who were also imprisoned. Ṭughril was preparing to kill them also (404), when he was himself killed by Núshtigin.

(10) *Ḥamálu'd-Dawla Farrukh-zád b. Mas'úd¹.*

He gave decent burial to the princes slain by Ṭughril "the Ingrate", and by him cast into pits and ditches. He reigned for six years, and died in A. H. 450²), having nominated his cousin to succeed him.

(11) *Ẓahíru'd-Dawla Ibráhím b. Mas'úd.*

He reigned long and well, and was called "father" by the Seljúqs. He built many mosques, monasteries, bridges, etc. and died on Shawwál 5, A. H. 492, after a reign of 42 years.

(12) *'Imádu'd-Dawla Mas'úd b. Ibráhím.*

He married the sister of Sanjar the Seljúq, reigned 16 years, and died in A. H. 508.

1) MS. "b. 'Abdu'r-Rashid", but this is an error.

2) A. H. 451 according to Bayhaqí, Ibnu'l-Athír, etc.

(13) *Kamālū'd-Dawla Shirzād b. Mas'ūd.*

He reigned for one year (405), when his brother Arslānshāh revolted against him and killed him in A. H. 509.

(14) *Sulṭānu'd-Dawla Arslānshāh b. Mas'ūd.*

His accession is contested by his brother Bahrāmshāh, who is helped by his uncle Sanjar the Seljūq. He abandons Ghazna, and flees to Lahāwar (Lahore), but returns again to fight his brother, by whom he is captured and put to death in A. H. 512, after a reign of 3 years.

(15) *Yamīnu'd-Dawla Bahrāmshāh b. Mas'ūd.*

He was a great patron of learning. The Imām Naṣru'llāh b. 'Abdu'l-Ḥamīd translated the *Book of Kalīla and Dimna* from Arabic into Persian for him. He reigned for 32 ¹⁾ years, when 'Alā'u'd-Dīn Ḥusayn b. Ḥusayn of Ghūr drove him into India, and bestowed his capital, Ghazna, on his brother, Sayfu'd-Dīn. (406). Bahrāmshāh returns and defeats Sayfu'd-Dīn, whom he parades through Ghazna mounted on a cow. 'Alā'u'Dīn, hearing this, marches against him, but, ere he reaches him, Bahrāmshāh dies in A. H. 544 ¹⁾.

(16) *Ẓahīru'd-Dawla Khusrawshāh b. Bahrāmshāh.*

He flees to India from 'Alā'u'd-Dīn Ḥasan, who again takes Ghazna and gives it to his nephew Ghiyāthu'd-Dīn Abu'l-Faṭḥ [Muḥammad b.] Sām. Khusrawshāh is induced to surrender himself to 'Alā'u'd-Dīn, and is interned in a castle for 10 years, where he dies in A. H. 555 ²⁾. With his death the House of Ghazna came to an end.

1) The *Ṭabaqāt-i-Nāṣirī* says that he reigned 41 years, and died in A. H. 552 at Ghazna, after three wars with 'Alā'u'd-Dawla and a retreat to India. See notes to *Chahār Maqāla* (Vol. xi of this Series), pp. 156—159.

2) A. H. 559 according to the *Ṭabaqāt-i-Nāṣirī*.

Section 4. — The Ghurí Dynasty.

These were five in number, and reigned from A. H. 545 until A. H. 609, 64 years in all. Their ancestor was Súr¹ King of Ghúr, who once defeated Sultán Maḥmúd. His grandson fled to India, where a son was born to him (407) named Sám, who became a Muslim and went to Dihlí, where he became a rich merchant. To him was born a son named Ḥusayn, who suffered shipwreck in one of his voyages, and, being cast ashore, almost the sole survivor of the crew, was imprisoned for seven years, when a general amnesty to prisoners enabled him to make his escape. He fled to Ghazna and joined a band of robbers, who were finally captured by Sultán Ibráhím, who put them all to death with the exception of Ḥusayn, whose he spared. (408) He becomes Sultán Ibráhím's chamberlain, and afterwards, under Sultán Mas'úd b. Ibráhím, governor of Ghúr.

(1) 'Alá'u'd-Din Ḥusayn b. Ḥusayn.

As the power of the House of Ghazna declines, he establishes himself in their place, and makes his nephew, Ghiyáthu'd-Dín Muḥammad, governor of Ghazna, taking Herát as his own capital. There he died in A. H. 551 ¹⁾, after a reign of six years.

(2) Sayfu'd-Din Muḥammad b. 'Alá'u'd-Din Ḥusayn.

Sanjar the Seljúq took Balkh and gave it to Muḥammad b. Mas'úd b. Ḥusayn. In the war which ensued, Sayfu'd-Dín was killed in A. H. 558, after a reign of 7 years ²⁾.

(3) Ghiyáthu'd-Din Abu'l-Fath Muḥammad b. Sám b. Ḥusayn.

He succeeded his cousin, and fought a fierce fight with the Ghuzz (409), whom he subdued and compelled to pay

1) A. H. 556, according to Ibnu'l-Athír and the *Jahán-ará*.

2) Rather more than a year, according to the *Tabaqát-i-Násiri*.

tribute, and set his cousin Maḥmúd b. Mas'úd ¹⁾ over them as governor. To this Maḥmud he gave his sister in marriage, and to them was born a son named Bahá'u'd-Dín Sám. He made his brother Shihábu'd-Dín governor of Herát, and chose Ghazna as his own capital. Shihábu'd-Dín's successful campaign against the Indians. Death of Tukush Khán at Khwárazm. The Ghúrís take Merv. Ghiyáthu'd-Dín and his brother besiege Níshápúr, which is defended by Tukush's son 'Alísháh, and take it. (410) After sundry vicissitudes, Khurásán falls into the hands of the Ghúrís. Death of Ghiyáthu'd-Dín in A. H. 598 after a reign of 40 years.

(4) *Shihábu'd-Dín Abu'l-Muẓaffar Muḥammad b. Sám
b. Husayn.*

He mourns for his brother. Muḥammad Khwárazmsháh (411) marches on Merv, retakes Khurásán, allies himself with the Gúr Khán of Qará-Khitá'í and the King of Samarqand, and routs the armies of Ghúr. Verses on this event by Firdaws, the lady-minstrel of Samarqand. The Qará-Khitá'í army besieges Shihábu'd-Dín in Tālaqán, but he buys his safety and retreats in disorder to Ghazna, where his slave Ildigiz refuses to admit him, so he passes on to Múltán in Sind, where his slave Aybak was governor. (412) Having fought and killed Aybak, who refused to admit him, he collects fresh troops and returns to Ghazna, which submits. He makes peace with Khwárazmsháh, to whom he cedes Merv and Níshápúr, retaining Balkh and Herát. In A. H. 602 he undertook a fresh campaign against India, but was finally assassinated by some Hindús after a reign of 4 years.

(5) *Maḥmúd b. Muḥammad b. Sám b. Husayn.*

For a while Bahá'u'd-Dín Sám b. Muḥammad was his

1) From the *Ṭabaqát-i-Násirí* it would appear that this Maḥmúd was really the son of Ghiyáthu'd-Dín Muḥammad.

rival, but he died suddenly. Maḥmúd gave the government of Bámiyán to the sons of Bahá'u'd-Dín Sám, 'Alá'u'd-Dín and Jalálu'd-Dín. Owing to Maḥmúd's weakness, his provinces were seized by his governors. Quṭbu'd-Dín Aybak took his Indian possessions and made Dihli his capital (413), where he was in turn succeeded by his slave Shamsu'd-Dín, who assumed the title of Sultán, and whose sons succeeded him until they were overthrown by Sultán Jalálu'd-Dín Khalaj. So likewise Táju'd-Dín Ildigiz took Ghazna and Zábulistán, and Qubácha Multán, Lahore, and other Indian provinces, while Sultán Maḥmúd retained only Herát and Fírúzkúh. Sultán Maḥmúd reigned 7 years, and in A. H. 609 was one day found dead in his house. The murderer was not found, but 'Alísháh b. Tukush Khún was suspected of instigating the murder. Thus the line of the House of Ghúr came to an end, and their possessions passed into the hands of Khwárazmsháh. The kings of Kart, who still ruled in Herát in the author's time, were descended from the Ghúrids.

Section 5. — The House of Daylam or Buwayh.

These were 17 in number, and reigned for 127 years, from Dhu'l-Qa'da A. H. 321 until A. H. 448. According to their historian aṣ-Ṣábi, their ancestor, Buwayh or Búya (414) was descended from Bahrám Gúr (genealogy given), and was born and dwelt in a village Kiyákilish in Daylamán near Qazwín. He entered the service of Mákán b. Kákí. He had three sons named 'Alí, Aḥmad and Ḥasan. Asfár b. Shírúya, Mardáwíj and Washmgír were also in attendance on Mákán. In A. H. 315 Asfár revolted against Mákán, but a year later was assassinated by the Carmathians, and was succeeded by Mardáwíj b. Ziyár, who took possession of Rúdbár, Ṭálaqán and Rustamdár, and later of Mázandarán, Ray, Qazwín, Abhar, Zanján and Ṭárimayn. He also took and sacked Hamadán, and made a great massacre there, and defeated

Mákán, whom he drove back into Khurasán. Mardáwīj then appointed 'Alí b. Búya and his brothers to occupy Karaj, and himself marched on Isfahán, whence he drove out the governor of the Caliph al-Muqtadir, Muẓaffar b. Yáqút, who fled to Fárs to his father. (415) Meanwhile 'Alí b. Buwayh and his brothers were in Arraján, and they with 300 men fell in with Yáqút with 2000 men at Kurkán. Reinforced by another 300 Lurs, the Buwayhids defeated Yáqút and marched on Fárs, which they subdued. At this juncture Mardáwīj was murdered by his servants while he was in the bath, and his body was sent from Isfahán to Ray and there buried in A. H. 321. 'Alí b. Buwayh then occupied Isfahan, having defeated Washmgír b. Ziyár, whom he drove back into Ṭabaristán. Thus 'Alí b. Buwayh became supreme in 'Iráq and Fárs on Dhu'l-Qa'da 11, A. H. 321, and took the title of —

(1) *'Imáda'd-Dawla.*

He gave 'Iráq to his brother Ḥasan, together with the title of Ruknu 'd-Dawla, while on his youngest brother, Aḥmad, he conferred the government of Kirmán, making Shíráz his own capital. A snake guides him to (416) a hidden treasure. Anecdote of the deaf tailor. Hundred days' war with Caliph's troops. 'Imádu'd-Dawla's dream and victory. He obtains the government of Fárs from the Caliph on a guarantee of remitting 800,000 *dinárs* (417) a year. He reigned 16 years and a half and died in Jumáda i, A. H. 338, leaving to succeed him his brother —

(2) *Ruknu'd-Dawla Ḥasan b. Buwayh.*

His wars with the son of Qará-tigín, the Sámání general. He ruled 'Iráq for 44 years, 16½ in the time of his brother 'Imádu 'd-Dawla, and 27½ in the time of his son 'Aḥdu'd-Dawla. He died in Muḥarram, A. H. 366, leaving 'Iráq to his little

sons, and Yazd, Iṣfahán, Qum, Káshán, Naṭanz and Jurbádhaqán to Mu'ayyidu'd-Dawla Abú Naṣr; Ray, Hamadán, Qazwín, Abhar, Zanján, Sáwa, Áwa and part of Kurdistán to Fakhru'd-Dawla 'Alí; and Fárs to his eldest son 'Aḍudu'd-Dawla Fannákhusráw. His *wazír*, Ibnu'l-'Amíd Abu'l-Faḍl Muḥammad b. Ḥusayn, was one of the most talented men of his time. (418). Verses in his praise. His own compositions.

(3) *Mu'izzu'd-Dawla Aḥmad b. Buwayh.*

He is sent to subdue Kirmán, but is put to shame by the generosity of Abú 'Alí Ilyás. On the death of Abú 'Alí and the accession of his son Alyasa^c he again attacks and annexes Kirmán and Mukrán. His wars with the Balúches, in which he loses his left hand. He subdues Khúzistán, Baṣra and Wásit. In A. H. 334 he paid a visit to the Caliph al-Mustakfí, and was made *Amíru'l-Umará*, and practically ruled Baghdad for 21 years, for 3 years of which he was contemporary with 'Imádu'd-Dawla, and for 18 years with Ruknu'd-Dawla. He died in A. H. 356 at the age of 54 years (419).

(4) *'Aḍudu'd-Dawla Abú Shujá^c Fannákhusráw b. Ruknu'd-Dawla.*

He succeeded his uncle in Fárs in A. H. 338, and reigned 34 years. He was the best of all the Buwayhids. In A. H. 356 Washmgír b. Ziyár died in Ṭabaristán, and was succeeded by his son Bihistún. On the death of his father Ruknu'd-Dawla 'Aḍudu'd-Dawla proceeded to Baghdad in A. H. 367, and fought with his cousin 'Izzu'd-Dawla Bakhtiyár and killed him. The Caliph receives him with unprecedented honour, and added to his other titles that of Táju'l-Millat. In the same year Bihistún b. Washmgír died, and was succeeded by his brother Qábús. (420) War between 'Aḍudu'd-Dawla and Mu'ayyidu'd-Dawla on the one hand, and Fakhru'd-Dawla on the other. The latter flees to Qábús in Ṭabaristán.

Mu'ayyidu'd-Dawla defeats Fakhru'd-Dawla and Qábús, and takes Ṭabaristán and Gurgán. The fugitives go to Khurásán and seek help from Núḥ b. Manṣúr the Sámání, who sends Ḥusámu'd-Dawla Tásh and Fá'iq to help them. Mu'ayyidu'd-Dawla's wise *wazír*, the Šāḥib Isma'íl b. 'Abbád, detaches Fá'iq from his allies and defeats them. (421) The Sámánid ruler sends his *wazír* Shaykh Abu'l-Ḥasan al-'Utbí to help the allies, but he is killed on the way. Fakhru'd-Dawla remains 3 years and Qábús 18 years in Khurásán. Amongst the monuments left by 'Aḍudu'd-Dawla are the Band-i-Amír in Fárs, the shrines of 'Alí and Ḥusayn, the hospital of Baghdad, the wall of al-Madína, the town of Súqu'l-Amír south of Shíráz, and the palace in Baghdad called Saráy-i-Sultán. (422) 'Aḍudu'd-Dawla reproved by a madman. He died at Baghdad in A. H. 372, and was buried at Mashhad-i-'Alí [*i. e.* Najaf].

(5) *'Izzu'd-Dawla Bakhtiyár b. Mu'izzu'd-Dawla.*

His position at Baghdad, and vicissitudes. (423) He is attacked by 'Aḍudu'd-Dawla and killed in Shawwál, A. H. 367. The *wazír* Ibnu'l-'Amíd ¹⁾ is also put to death.

(6) *Mu'ayyidu'd-Dawla b. Ruknu'd-Dawla.*

He was governor of 'Iráq in the time of 'Aḍudu'd-Dawla, to which, on the defeat of Fakhru'd-Dawla and Qábús, he added Gurgán and Ṭabaristán. He ruled over these for 6 years in the time of 'Aḍudu'd-Dawla, and one year after his death. On the death of Abu'l-Faṭḥ Ibnu'l-'Amíd he made the Šāḥib Isma'íl b. 'Abbád his *wazír* in A. H. 367. Learning and industry of the Šāḥib. Mu'ayyidu'd-Dawla died in A. H. 373. Verses on the Šāḥib by Abú Sa'íd ar-Rustamí of Sijistán.

(7) *Fakhru'd-Dawla b. Ruknu'd-Dawla.*

He succeeded to the throne in A. H. 373. (424) He

1) This is an error for Muḥammad b. Baqiyya.

retained the Šāhib Ismaʿīl b. ʿAbbād as his minister. In A. H. 379 war broke out between him and his nephew Bahá'u'd-Dawla. Fakhru'd-Dawla occupied Khúzistán and was marching on Bašra when Bahá'u'd-Dawla flooded the plain and prevented him. He returned to Hamadán, and peace was made. Fakhru'd-Dawla is recognized as Amíru'l-Umará. He builds a mosque in Baghdad, which was restored in the author's time by Khwája Saʿdu'd-Dín Muḥammad Sāwají, the Minister of Gházán Khán the Mongol. In A. H. 385 the Šāhib Ismaʿīl b. ʿAbbād falls ill. His dying advice to Fakhru'd-Dawla. (425). His death after serving 18 years as *wazīr*. His burial at Iṣfahán. Fakhru'd-Dawla's neglect of his injunctions and harshness towards his clients and family. He sells the premiership for 10,000 *dīnārs* to Abu'l-ʿAbbás aḍ-Ḍabbí and Abú ʿAlí b. Jamúla of Iṣfahán. Their exactions and oppressions. The Qādí ʿAbdu'l-Jabbár was fined a million *dirhams* by them and dismissed from his judge-ship. This ʿAbdu'l-Jabbár was a Muʿtazilí. Beliefs of this sect. Corruption of judges and divines worse than corruption of courtiers. (426) Death of Fakhru'd-Dawla in A. H. 387. His son Majdu'd-Dawla Rustam was only eleven years of age, so his widow Sayyida became regent. Her autocratic rule. Inscription designed by Fakhru'd-Dawla for his tomb. Catalogue of the moneys and other possessions he left behind him. (427).

(8) *Majdu'd-Dawla Abú Ṭálib Rustam b. Fakhru'd-Dawla.*

In A. H. 388 Qábús b. Washmgír returned from Khurásán and recaptured Gurgán and Ṭabaristán. After protracted fighting he makes peace with Majdu'd-Dawla on condition that these two provinces and Mázandarán shall be ceded to him. Qábús subsequently takes Gílán, and gives it to his son Minúchihr. Qábús reigned 15 years after his return. Then his army mutinied, made his son Minúchihr king, and put him in prison, where he shortly afterwards died. Minú-

chihr makes peace with Sultán Maḥmúd of Ghazna (who gives him his daughter in marriage), and recognizes him as his overlord and suzerain. He puts to death his father's murderers. Majdu'd-Dawla, having reached years of discretion, desires to recover the powers assumed by his mother. She flees to Badr b. Ḥasanawayh the Amír (428) of Kurdistán. He helps her to defeat Majdu'd-Dawla, captures Ray, takes prisoner Majdu'd-Dawla and his *wazīr* Abú 'Alí, and restores Sayyida, who richly rewards him and sends him back to Kurdistán. Her wise and firm rule. The wise answer by which she turns aside Sultán Maḥmúd's hostile purpose. (429) Reconciliation between her and her son, who assumes the sovereignty. He gives his brother Shamsu'd-Dawla the government of Hamadán. On Sayyida's death disorder ensues. Majdu'd-Dawla invokes Sultán Maḥmúd's help to restore order. Sultán Maḥmúd kills him and his son in A. H. 420, after he had reigned 33 years, and takes possession of 'Irāq.

(9) *Sharafu'd-Dawla Abū'l-Fawáris-Shirzil b. 'Aḍudu'd-Dawla.*

He became king of Kirmán on his father's death in A. H. 372, while his brother Şamşámu'd-Dawla became Amíru'l-Umará at Baghdad. Four years and a half later, Sharafu'd-Dawla went to Baghdad, captured, blinded and imprisoned Şamşámu'd-Dawla, and became king in his place. Sharafu'd-Dawla lived two years longer and died in Jumáda ii, A. H. 379.

(10) *Şamşámu'd-Dawla Abú Kálanjár (430) Marzubán b. 'Aḍudu'd-Dawla.*

On the death of Sharafu'd-Dawla, Şamşámu'd-Dawla was brought forth from his prison and proclaimed king, but his claims were disputed by his nephew Shamsu'd-Dawla 'Alí b. Sharafu'd-Dawla, and his brother Bahá'u'd-Dawla b. 'Aḍudu'd-Dawla. In the wars which ensued Ahwáz and Başra were destroyed. At length Şamşámu'd-Dawla fled, and eight years

later was killed in Fárs by the sons of 'Izzu'd-Dawla Bakh-tiyár and Núru'd-Dawla Sálár, in A. H. 388.

(11) *Bahá'u'd-Dawla Abú Naṣr Sháhsháh* ¹⁾ b. 'Aḍudu'd-Dawla.

He became king in Ṣafar, A. H. 380, on the death of Sharafu'd-Dawla, and reigned 24 years and 3 months. The Caliph al-Qádir bi'lláh gave him the title of Shahinsháh Qiwámu'd-Dín ²⁾. He made peace with Sultán Maḥmúd of Ghazna, and demanded his daughter in marriage, and died at Arraján in Fárs in Rabí' i, A. H. 404 [*Ibnū'l-Athir*, 403].

(12) *Sultánu'd-Dawla Abú Shujá'* b. Bahá'u'd-Dawla.

On his father's death he became king of Fárs and Kirmán. He received the title of Ghiyáthu'd-Dawla. He reigned 12 years and 4 months. His brother Qiwámu'd-Dawla Abu'l-Fawáris, who was governor of Kirmán, revolted against him, was defeated (431), and fled to Sultán Maḥmúd, who sent Abú Sa'íd at-Tá'í to help him. Aided by troops from Baghdad, Sultánu'd-Dawla again drove him out of Kirmán, and he fled to Hamadán to Shamsu'd-Dawla b. Fakhru'd-Dawla. Sultánu'd-Dawla died in Fárs in A. H. 416 [*I. A.*, 415].

(13) *Musharriffu'd-Dawla Abú 'Alí Ḥasan* b. Bahá'u'd-Dawla.

He was Amíru'l-Umará at Baghdad for 6 years and 2 months, and died in A. H. 416.

(14) *Ḥalálu'd-Dawla* b. Bahá'u'd-Dawla b. 'Aḍudu'd-Dawla.

He was first governor of Baṣra on behalf of his brother, and afterwards held the position of Amíru'l-Umará for 25 years. In his time began the predominance of the Turks at

1) In other histories his name is given as Fírúz.

2) According to Ibn Taghrí-bardí's *Kitábu'l-Inshá* (Arabe 4439, Paris, f. 158) he was entitled Nizámu'd-Dín, and was the first person to receive a title compounded with -Dín instead of -Dawla.

Baghdad, and his power was little more than nominal. He was a friend of scholars and a fine calligraphist. He died in A. H. 435. His son Abú Maṣṣūr al-Maliku'l-ʿAzíz was governor of Wásit, but on his father's death he fled to Diyár Bakr and there died in destitution.

(432) (15) *Al-ʿImād li-Dini'lláh ʿIzzu'l-Mulúk Abú Kálanjár Marzubán b. Sulṭánu'd-Dawla b. Bahá'u'd-Dawla.*

He succeeded his father as ruler of Fárs in A. H. 416. His uncle Jalálu'd-Dawla was Amíru'l-Umará at Baghdad, and there was war between them for 14 years, after which they made peace, and on his uncle's death Baghdad also came under his control, but the Turks paid no attention to him. He consequently went to Shíráz and left his son al-Maliku'r-Raḥím to represent him at Baghdad. He reigned in all 24 years, for five of which he resided at Baghdad. Ismaʿíl of Shabánkára revolted against him, and Ṭughril Beg the Seljúq prepared to attack him, but the mediation of the Qáđí Abú Muḥammad an-Náṣihí¹⁾, author of the manual of Ḥanafite law entitled *al-Masʿúdí*, secured a peaceful solution, which was ratified by the marriage of Ṭughril Beg's daughter to Abú Kálanjár, who died in A. H. 440. ʿIráq had by this time passed into the control of the Seljúqs.

(16) *Al-Maliku'r-Raḥím Abú Naṣr b. Abú Kálanjár.*

He ruled in Baghdad as Amíru'l-Umará for 7 years. In (433) A. H. 447 Ṭughril the Seljúq marched on Baghdad, seized him, and imprisoned him in the Castle of Ṭabarak near Ray until his death.

(17) *Abú Maṣṣūr b. Abú Kálanjár.*

He reigned for 8 years in Fárs. Faḍlawayh of Shabánkára rebelled against him, took him prisoner in A. H. 448, and

1) See Brockelmann's *Gesch. d. Arabisch. Litt.*, Vol. i, p. 373.

imprisoned him in a fortress where he died. Fárs was held for a time by Faḍlawayh, and then passed into the possession of the Seljúqs. Malik Abú 'Alí b. Abú Kálanjár survived his brother nearly 40 years, and held Nawbanján in Fárs and Kirmánsháhán in fief. He was treated with honour by the Seljúqs, and died in the days of Barkiyáruq b. Maliksháh in A. H. 487, and with him the Buwayhid dynasty came to an end.

Section 6. — The Seljúqs.

Of these there were 3 branches, *viz.*

(1) The "Great Seljúqs", who ruled over the whole or the greater part of Persia. They were 14 in number, and reigned 161 years, from A. H. 429 until Rabí' i, A. H. 590.

(2) The Seljúqs of Kirmán, who were 11 in number, and reigned 150 years, from A. H. 433 until A. H. 583.

(3) The Seljúqs of Rúm (Asia Minor), who were 11 in number, and reigned (434) 220 years, from A. H. 480 until A. H. 700.

Eminence and virtue of the Seljúqs, who were free from the faults and defects by some of which nearly all other dynasties were characterized. Their orthodoxy, beneficence and care of their people. Hence they were not afflicted by rebellious vassals like most previous dynasties.

(1) *The Great Seljúqs.*

Abu'l-'Alá al-Aḥwal in his history traces Seljúq's descent through 34 generations from Afrásiyáb. Seljúq had 4 sons, Isrá'il, Míká'il, Músá and Yúnus, who possessed spacious pastures in Turkistán. In A. H. 375 they moved into Transoxiana, and settled near Bukhára and Sughd and Samarqand. Sultán Maḥmúd of Ghazna (435) cultivated friendly relations with them, but, being alarmed by the boasts of Isrá'il as to the number of men whom he could summon to his standard,

treacherously seized him and imprisoned him in the castle of Kálanjar, where he died 7 years later. Isrá'il's brothers wished to cross the Oxus, but Arslán Hájib advised Sultán Maḥmúd not to permit this. However permission was granted them, and they settled near Nasá and Báward (Abíward) in Khurásán. Míká'il had 2 sons, Chaghri Beg and Tughril Beg, who were at the head of these settlers. They won the esteem and confidence of the people of Khurásán. Sultán Mas'úd of Ghazna on his accession attacked them, but was defeated. (436) Troubles in India prevented him from returning to the attack, and the governor (*Sú-báshi*) of Khurásán, whom he commanded to attack them, was immediately and completely routed.

(1) *Tughril Beg b. Míká'il b. Seljúq.*

He was crowned at Nishápúr in A. H. 429, and appointed his half-brother Ibráhim b. Inál governor of that city, where he exercised great tyranny. The remonstrances of the inhabitants cause him to amend his evil ways. In A. H. 432 ¹⁾ Sultán Mas'úd of Ghazna gave battle to the Seljúqs at Dandánaqán near Merv, but was defeated and fled to Ghazna, where he put aside all further ambition and took to drink. (437) The Seljúqs divide their empire as follows. To Chaghri Beg, the elder brother, was assigned Khurásán, and he made Merv his capital. Músá Payghú Kalán received Ghazna, Herát and India. To Qáwurd the son of Chaghri Beg were given Ṭabas and Kirmán, Tughril Beg himself took 'Iráq-i-'Ajam and such further lands to the west as should subsequently be conquered, and made Ray his capital. There he found the treasures of 'Alí Káma of Daylam and Majdu'd-Dawla Rustam, which he distributed amongst his soldiers, and then set out to conquer 'Iráq, Adharbáyján, Kurdistán,

1) Abu'l-Faql Bayhaqí, who himself took part in the battle and flight, gives the date in his history (ed. Tíhrán, pp. 622—8) as Ramaḍán, A. H. 431.

Fárs, etc. The Caliph wished him to come to Baghdad, but this he was not able to do until 18 years after his accession, in A. H. 447. His name was inserted in the *khutba* and on the inscriptions of the coins, and he received the titles of Sultánu'd-Dawla and Yamínu Amíri'l-Mú'mínín. The name of the Buwayhid al-Maliku'r-Raḥím was added after his. In the year above mentioned he finally crushed the Buwayhids and performed the pilgrimage before entering Baghdád. (438) The revolt of al-Basásíri. Ṭughril makes 'Amídu'l-Mulk Abú Naṣr Kundurí his *wazīr*, and demands the Caliph's daughter in marriage. The Caliph, though unwilling to grant this, is compelled to accede to this request. Chaghri Beg died in Khurásán in A. H. 453, and was succeeded by his son Alp Arslán. Ṭughril died on his way to Ray, where he intended to consummate his marriage with the Caliph's daughter Sayyida (439), on Ramaḍán 8. A. H. 455, and Sayyida returned with her dowry to Baghdad. Ṭughril was 70 years old at the time of his death, and had reigned 26 years.

(2) *Alp Arslán b. Chaghri Beg.*

Alp Arslán's brother Sulaymán was nominated as Ṭughril's successor, but Ṭughril Beg's cousin Qutulmish defeated and dispossessed him. Qutulmish was in turn defeated and slain by Alp Arslán, who, on his accession received from the Caliph al-Qá'im the titles of Sultán 'Aḍudu'd-Dín ¹⁾ and Burhánu Amíri'l-Mú'mínín. He put to death 'Amídu'l-Mulk Abú Naṣr-i-Kundurí, and made Abú 'Alí al-Ḥasan b. Isháq of Tús, better known as Nizámu'l-Mulk, his minister. Al-Kundurí's dying message to the king and his minister. Account of Ḥasan-i-Ṣabbáh. (440) His enmity towards the Nizámu'l-Mulk. His attempt to displace him from the Sultan's favour, and its failure. (441) Ḥasan flees from court

1) 'Aḍudu'd-Dawla, according to Ibn Khallikán.

and becomes a "heretic" (Isma'īlī). New fashion of keeping state accounts inaugurated in consequence of Hasan's disaster. Alp Arslan's campaign against Georgia, which submits and gives hostages. Armenia submits to him, and the king of that country gives his daughter in marriage to Alp Arslán, who afterwards divorces her, and gives her in marriage to the Nizámu'l-Mulk, to whom she bore sons. Armánús, Emperor of the Byzantines, attacks Persia, but is utterly defeated at Malázgird, taken prisoner, and forced to give tribute. (442) Alp Arslán sends his brother Qáwurd to attack Fadlawayhi the Shabánkára in Fárs. He himself marched against the Khán of Transoxiana, but was stabbed by his captive, Yúsuf-i-Kútwál, in Rabí' i, A. H. 465, after he had ruled over Khurásán as his father's representative for $2\frac{1}{2}$ years, and over the whole of Persia for $9\frac{1}{2}$ years (443).

(3) *Maliksháh b. Alp Arslán.*

Though he had several elder brothers, the Nizámu'l-Mulk secured his succession. He was attacked by his uncle Qáwurd, whom he defeated and took captive at Karaj, and who was subsequently poisoned on account of a threatened mutiny of the troops. (444) In A. H. 467 ¹⁾ his brother Tukush rebelled against him, but was taken prisoner and blinded. Antioch taken from the Franks. Samarqand besieged and taken in A. H. 471 (?). The ferry-men of the Oxus are paid with drafts on Antioch, to teach them the extent of Maliksháh's empire. He marries Turkán Khátún the daughter of Tamgháj Khán b. Bughrá Khán. A son was born to him on Rajab 25, A. H. 479 at Sinjár, whom he names Sinjar or Sanjar. Maliksháh makes the pilgrimage in A. H. 481 (?). He discharges a blood-debt to Jámi' the *farrásh* at Baghdad. He confers benefits on the pilgrims. He twice inspects his

1) The date was really A. H. 477, according to Ibnu'l-Athir and 'Imádu'd-Dín al-Kátib.

empire, from Antioch and Latakia in the west to Transoxiana, Khutan and Cathay in the east. (445), and from the Caspian is the north to Yaman and Ṭá'if in the south. He is again involved in war with the Byzantines, and is taken captive by these, but is unrecognized, escapes, and afterwards takes captive their Emperor, -whom he treats with magnanimity. (446) He conferred the government of his western possessions on Dá'úd b. Sulaymán b. Qutulmish, in whose family it remained until the time of Gházán Khán; the government of Kirmán on Sultánsháh b. Qáwurd, in whose family it remained for more than a century; and the government of Syria on another brother. The siege of Tyre. He makes Núshtigín (the ancestor of the Khwárazmsháhs) governor of Khwárazm. Other governors appointed (447). Maliksháh's love of the chase. He builds pyramids of the hoofs of the animals which he slew. He nominates his son Barkiyáruq to succeed him, by the advice of the Nizámu'l-Mulk. Turkán Khátún wished him to nominate her son Maḥmúd, and is consequently furious with the Nizámu'l-Mulk, and poisons the mind of Maliksháh against him and his 12 sons, who all hold important governments. (448). Maliksháh dismisses the Nizámu'l-Mulk, and replaces him by Táju'l-Mulk ¹⁾ Abu'l-Ghaná'im. Other changes in the ministry, and consequent impairment of the government. Verses on this subject. Assassination of the Nizámu'l-Mulk at Saḥna ²⁾ by a *fidá'i* on 12 Ramaḍán, A. H. 485. Verses sent by Nizámu'l-Mulk to the Sultán. Death of Maliksháh in the following month. (449) Verses by Mu'izzí on this double calamity. Maliksháh was 38 years old when he died, and had reigned 20 years. His titles. He chose Iṣfahán as his capital, and was buried there. His wealth and state. After his death Turkán Khátún desired to put his son Maḥmúd on the throne, but the

1) MS. Táju'd-Dín, *malé*.

2) MS. Mihna, *malé*.

Caliph al-Muqtadī would not at first permit it, though he was finally compelled to yield.

(4) *Barkiyáruq b. Maliksháh.*

He was at Iṣfahán at the time of his father's death. Turkán Khátún's troops drive him thence (450) to Ray, where he is crowned. He defeats them at Burújird at the end of Dhu'l-Ḥijja, A. H. 485. He is bribed by Turkán Khátún not to press his advantage. She, by a promise of marriage, induces his maternal uncle, Quṭbu'd-Dawla Isma'íl b. Yáqútí, to attack him, but Isma'íl is defeated by him at Karaj, taken captive and put to death in A. H. 486. In the following year Tutush ¹⁾, Barkiyáruq's uncle, who had been blinded by Maliksháh, revolted. Barkiyáruq, unable to oppose him, and hearing that Turkán Khátún had died (in Ramaḍán of this year) at Iṣfahán, marched thither, and was ostensibly reconciled with his brother Maḥmúd. Some of Maḥmúd's *amirs*, however, seized Barkiyáruq and wished to blind him, but at this juncture Maḥmúd was attacked by small-pox, and died on the third day, and Barkiyáruq was declared king. He made the Mu'ayyidu'l-Mulk, son of the Nizámu'l-Mulk, his minister, and received from the Caliph the titles of Ruknu 'd-Dín and Yamínu Amrí'l-Mú'minín. In Ṣafar, A. H. 488 he again fought a battle with his uncle Tutush ¹⁾ near Iṣfahán, took him captive, and interned him in the Castle of Tíkrít (451), where he died. Mu'ayyidu'l-Mulk was replaced as Prime Minister by his brother Fakhru'l-Mulk. The Assassins tried but failed to kill Barkiyáruq. Zangí b. Aq-sunqur is made ruler of Syria ²⁾. In A. H. 489 Barkiyáruq was attacked by his uncle Arslán Arghún, who, however, was assassinated by one

1) MS. Tukush, *male*.

2) According to Ibnu'l-Athír and the *Ṣafán-urá* this 'Imádu'd-Dín Zangí was made governor of Syria and Mesopotamia by Sulṭán Maḥmúd (p. 102 *infra*, N^o. 7) in A. H. 521.

of his slaves ere the two armies had met. Sinjar was made governor of Khurásán in A. H. 490. Unaz, one of Maliksháh's slaves, rebelled against Barkiyáruq, but was assassinated in Muḥarram, A. H. 492, near Sáwa. In the same year (= A. D. 1099) the Franks recaptured Jerusalem, and killed 70,000 Muslims. Muḥammad b. Maliksháh rebels against his brother Barkiyáruq. Majdu'l-Mulk of Qum (452) is dragged from Barkiyáruq's presence and murdered by the nobles. Barkiyáruq fled by way of Ray and Iṣfahán to Khúzistán, where he was reinforced by Şadaqa. Meanwhile Muḥammad b. Maliksháh was crowned at Hamadán, made Mu'ayyidu'l-Mulk his minister, and in Rajab, A. H. 493, defeated his brother Barkiyáruq, but in Jumáda ii of the following year he was in turn defeated, and the Mu'ayyidu'l-Mulk taken prisoner (453), and a few days later put to death by Barkiyáruq with his own hands, on Sha'bán 8. Meanwhile Muḥammad b. Maliksháh was reinforced by his great-uncle Sinjar. A temporary peace was ended by a battle near Sáwa in Rabī' ii, A. H. 495. Muḥammad was defeated, and fled to Iṣfahán, whence, after a second defeat, he was driven back to Ganja. In Jumádá ii, A. H. 496, the two half-brothers made a peace based on the granting to Muḥammad of the western provinces of the empire. Soon after Barkiyáruq's illness increased, and he died at Burújird on 12 Jumáda ii, A. H. 498, naming his son Maliksháh his successor, and Ayáz his Atábek or guardian. (454) He was only 25 years of age at the time of his death, and had reigned 12 years.

(5) *Muḥammad b. Maliksháh.*

He at once marched to attack Ayáz and Şadaqa¹), whom he captured and put to death, and imprisoned his nephew Maliksháh. The Caliph received him with honour, and gave

1) This is an error, for Ayáz was killed in A. H. 498 and Şadaqa b. Mazyad "King of the Arabs" in A. H. 501.

him the title of Ghiyáthu'd-Dín, Qasímu Amíri'l-Mú'mínín. Muḥammad next applied himself to the task of suppressing the Assassins, who had waxed strong during the civil war, so that Aḥmad b. 'Aṭṭásh had taken possession of the castle of Sháh 'l) Dizh, close to Isfahán, and had won over to himself 30,000 men. Sa'du'l-Mulk, the king's *wazír*, was one of these and he strove to compass the king's death by (455) bribing the surgeon-barber who was to bleed him to poison his lancet. This plot is revealed by the wife of Sa'du 'l-Mulk's chamberlain to her paramour, and by him to the king, who kills the barber and the *wazír* and his adherents. Thereupon Aḥmad b. 'Aṭṭásh capitulates, and is put to a shameful death. Story of 'Alí b. Madaní, the blind decoy of the Assassins, and their secret murder-house. (456) Discovery of the victims' remains. 'Alí b. Madaní, his wife and their associates are put to death. The king sends the Atábek Shír-gír to attack Ḥasan-i-Šabbāḥ and the Assassins of Alamút, but the king's death took place before anything was effected. In A. H. 500 Fakhru'l-Mulk b. Nizámu'l-Mulk was assassinated, and his brother Ziyá'u'l-Mulk²⁾ was made *wazír* in his place. 'Alá'u'd-Dawla Abú Háshim of Hamadán outwits the malice of Ziyá'u'l-Mulk. In A. H. 502 (457) Sultán Muḥammad undertakes a campaign against India. He brings back an immense idol to Isfahán and makes it the threshold of a *madrassa*³⁾. He died on Dhu'l-Ḥijja 14, A. H. 511, and is buried in that same *madrassa*. Verses composed by him on his deathbed. He was 37 years old at his death, and had reigned 13 years.

(6) *Sinjar b. Maliksháh.*

He was for 20 years ruler of Khurásán, and afterwards

1) MS. Siyáh Dizh, *male*.

2) According to Ibnu'l-Athír he also bore the title of Nizámu'l-Mulk.

3) There seems no ground for this statement, and it would appear that the author has wrongly ascribed to this king an achievement of Sultán Maḥmúd of Ghazna.

for 40 years and 4 months "King of the kings of the world", holding sway from Tartary to Egypt and Syria, and from the Caspian Sea to Arabia Felix, and he was amongst the kings of Islám what Khusraw Parwíz was amongst the Sásánians. He won 17 out of 19 great battles which he fought. The Caliph Mustarshid (458) conferred on him the titles of Mu'izzu'd-Dín ¹⁾ and Burhānu Amírī'l-Mú'minín. He placed Bahrámsháh on the throne of Ghazna, and allowed him 1000 dínárs a day. He defeats his nephew Maḥmúd b. Muḥammad b. Maliksháh, but forgives him and confers on him the government of the Western provinces, which, on Maḥmúd's death, he transferred to Maḥmúd's brother Ṭughril, and afterwards on another brother, Mas'úd. In A. H. 515 Sinjar's mother died. In A. H. 524 he took Samarqand from its ruler, Muḥammad ²⁾ b. Sulaymán, who had defied him, but afterwards reinstated him. In A. H. 530 Bahrámsháh of Ghazna opposed him (459), but was reduced to obedience. War with the Khwárazmsháhs. In A. H. 535 he was defeated at Dasht-i-Qaṭawán near Samarqand by the army of Cathay and lost Transoxiana, which passed into the hands of the heathen. Verses of Farídu'd-Dín-i-Kátib on this subject. Heavy losses of the Muslims in this war. In A. H. 543 Bahrámsháh defeated the Ghúrís (460), and sent the head of Súrí to Sinjar. Verses of Fakhru'd-Dín Khálid of Merv on this event. In A. H. 544 ³⁾ 'Alí Chatrí ⁴⁾, whom Sinjar had raised from the position of court-jester to the governorship of Herát, rebelled against him, and joined 'Alá'u'd-Dín Ḥusayn of Ghúr. Sinjar conquered and captured them, and put 'Alí Chatrí ⁴⁾ to death, but

1) MS. Mu'izzu'd-Dawla, *male*.

2) MS. Aḥmad, *male*.

3) The real date was A. H. 547, according to Ibnu'l-Athír and the author of the *Chahár Maqála* (pp. 65, 87), who was himself present at the battle.

4) MS. Ḥimyarí; but the *Ráḥatu's-Sudúr* (Suppl. pers. 1314, f. 73) in five places, as well as Gantín's Paris edition of the *Guzída*, p. 264, gives Chatrí as the correct reading.

pardoned 'Alá'u'd-Dín and replaced him on the throne of Ghúr. In A. H. 548-Sinjar was taken captive by the Ghuzz. Causes of their revolt. (461) Their efforts to reconcile themselves with Sinjar fail, and a battle is fought, in which Sinjar is taken prisoner and his troops are routed. (462) Sinjar is detained by them four years, while they lay waste Khurásán, and kill or maltreat many of its inhabitants, amongst them Muḥammad b. Yahyá, to whose death Kháqání alludes in a celebrated verse. Early in A. H. 551 Sinjar's wife, Turkán Khátún, died, and Sinjar bribed his custodian, Amír Ilyás, to help him to escape. By the help of Aḥmad b. Qumáj, governor of Tirmidh, he was conveyed across the Oxus, and in Ramaḍán, A. H. 551, made his way back to Merv. On his arrival there, he fell sick, and died on (463) 26 Rabí' i, A. H. 552, at the age of 72. He was at first succeeded by his nephew Maḥmúd Khán b. Muḥammad Khán, of the family of Bughrá Khán, who ruled for five years and a half, but was deposed and blinded in Ramaḍán, A. H. 557, and died a year later. Part of Khurásán was then seized by Mu'ayyad, and part by Khwárazmsháh.

(7) *Maḥmúd b. Muḥammad b. Maliksháh.*

He succeeded his father in 'Iráq, and, after being reconciled to his uncle, extended his sway over Adharbáyján, Baghdád, Diyár Bakr, Fárs, Arrán, Armenia and Georgia. The Caliph al-Mustarshid confers titles on him. In A. H. 514 he defeated his brother Mas'úd outside Hamadán. He reigned 13 years and 2 months. His quarrel with the Caliph al-Mustarshid. He takes Baghdád. (464) He brings the finances of the kingdom into order. He died on Shawwál ii, A. H. 525 at the age of 27. His *wazír* Násir b. 'Alí Darkajíní (al-Darkazíní) tried to place Prince Dá'úd on the throne, but Sinjar appointed Tughril, the brother of the late king.

(8) *Tughril Beg b. Muḥammad b. Malikshāh.*

The Caliph al-Mustarshid gives him the titles of Ruknu'd-Dín and Yamínu Amíri'l-Mú'mínín. Wars between him and his elder brother Mas'úd. Darkajíní put to death. Tughril reigned 3 years and 2 months, and died at Hamadán in Muḥarram, A. H. 529, at the age of 25 years.

(9) *Mas'úd b. Muḥammad b. Malikshāh.*

He gave his daughter Gawhar Khátún in marriage to his rival Prince Dá'úd b. Maḥmúd b. Muḥammad, on whom he conferred the government of Ādharbáyjān, Arrán and Armenia (465), and who made Tabríz his capital. Dá'úd reigned 7 years, at the end of which time he was assassinated by *fidā'is* at Tabríz in A. H. 533 as he was entering the bath. Sulṭán Mas'úd fought and took captive the Caliph al-Mustarshid, who was also assassinated by *fidā'is* at Marágha. He then inflicted a defeat on the Caliph ar-Ráshid, who was also assassinated at Iṣfahán. Al-Muqtafi was then made Caliph, and conferred on Mas'úd the titles of Ghiyáthu 'd-Dín and Qasímu Amíri'l-Mú'mínín. Khwája Kamálu'd-Dín Muḥammad-i-Kházin made *wazír*. He arouses the hostility of the Amírs, and the Atábek Qarásunqur compels the Sulṭán to put him to death. (466) Troubles in Fárs. Death of Qarásunqur. The Atábek Ilduguz made governor of Ādharbáyjān and Arrán, and the Atábek Jáwulí of Fárs. Abortive revolt against Mas'úd by his nephews and certain Atábeks. Sulaymánshāh imprisoned in the citadel of Qazwín, where he was kept for 7 years. Mas'úd makes war against the Assassins and besieges the Qal'a-i-Qāhira, one of their strongholds near Qazwín, but, dissensions breaking out in the army, nothing is effected. Death of Amír Jáwulí at Zanján. (467) The Atábek Qarāja becomes ruler of Fárs, but is killed there soon afterwards. Mas'úd then makes his nephew Mu-

hammad b. Maḥmúd governor of Fárs, and gives him his daughter Gawhar Khátún (the widow of Dá'úd) in marriage. Plots of certain Amírs, and the doom which overtook them. In A. H. 543 the Salgharí Sunqur b. Mawdúd seized Fárs, which thus passed from the possession of the Seljúqs. (468) Four years later Sultán Mas'úd died on Rajab 1, A. H. 547 at Hamadán, after a reign of 18 years and a half, at the age of 45 years.

(10) *Maliksháh b. Maḥmúd b. Muḥammad.*

He succeeded his uncle, and received the titles of Mughíthu 'd-Dín and Yamínu Amírí'l-Mú'mínín. After 4 months he was deposed and imprisoned by Kháṣṣ-beg, who proclaimed his brother [Muḥammad] king. He escaped from prison to Iṣfahán, where he again asserted his sovereignty, but died 15 days later on the 11th of Rabí' i, A. H. 555, at the age of 32, eight years after his first accession.

(11) *Ghiyáthu'd-Dín Muḥammad b. Maḥmúd.*

He succeeded his brother, and put Kháṣṣ-Beg and Zangí-i-Jándár to death at Hamadán. (469) His liberality to the troops. Titles conferred on him by the Caliph. Escape of his uncle Sulaymánsháh from the citadel of Qazwín. His rebellion, at first successful, utterly collapses, and Muḥammad re-establishes his rule. Continued civil war. Death of Sinjar. Growing anarchy. Khurásán is lost to the Seljúqs in A. H. 553. War and reconciliation with the Caliph. Death of Sultán Muḥammad in A. H. 554 after a reign of 7 years.

(12) *Sulaymánsháh b. Muḥammad b. Maliksháh.*

He nominates Arslán b. Tughril (471) his successor, and after a reign of 8 months is deposed by the Amírs at the end of Ramaḍán, A. H. 555, and died in prison in the following year. His titles.

(13) *Arslán b. Ṭughril b. Muḥammad b. Maliksháh.*

He succeeded his uncle, and married the Caliph's daughter Khátún-i-Kirmání¹⁾. His step-father, Atábek Ilduguz, administered the kingdom. Titles conferred on him by the Caliph. Arslán defeats his rival, Muḥammad b. Seljúqsháh. His victory over the people of Abkház. Fresh activity of the Assassins (472), who build new castles near Qazwín, and terrorize the neighbourhood. Arslán takes four of their castles, including the Qal'a-i-Qáhira, which Sultán Mas'úd had failed to conquer. He meets the Atábek Zangí at Işfahán, and pays him honour, and confers on him the province of Fárs. Invasions of Khwárazmsháh in A. H. 561 and A. H. 563. Assassination of 'Inánj. Death of Arslán's mother in A. H. 568, and of the Atábek Ilduguz a month later. Verses of the Qáđí Ruknu'd-Dín of Khúy on this. (473) The king of Abkház again attacks the lands of Islám in A. H. 569. Arslán, with the Atábeks Muḥammad and Qizil Arslán, the sons of Ilduguz, marches against them. Arslán marries Sittí Fáṭima, daughter of 'Alá'u'd-Dawla, and dies 15 days later, in the middle of Jumáda ii, A. H. 571, after a reign of 15 years, 8 months, and 15 days.

(14) *Ṭughril b. Arslán b. Ṭughril.*

He succeeds his father, and receives titles from the Caliph. His gracious appearance and character. His verses. His uncles Atábek Muḥammad b. Ilduguz and Qizil Arslán administer his kingdom. Invasion of the Abkházis, and of the king's uncle Muḥammad b. Ṭughril, both of which are defeated. For two years, while the Atábek Muḥammad was alive, all went well. In A. H. 581 took place that ominous and celebrated conjunction of the stars which led the astrologers, and especially the poet Anwarí, to predict some great dis-

1) MS. Kirmán Khátún, but the name is given as above in the *Ráḥatn'-Ṣudúr* (Suppl. pers. 1314, f. 116b).

aster, such as gales and earthquakes ¹⁾. At the time predicted, however, a remarkable calm prevailed. Verses satirizing Anwarí. However in this year was born Chingíz Khán, who afterwards wrought such devastation in the world, and at the end of the same year the Atábek Muḥammad died, and the kingdom fell into confusion. (475) Qizil Arslán succeeds Muḥammad as Atábek, but soon quarrels with and revolts against Ṭughril, proclaims Sinjar b. Maliksháh in his stead at Hamadán, and finally defeats Ṭughril, and imprisons him and his son in the castle of Kihrán. Next day, however, Qizil Arslán is found killed, in Shawwál, A. H. 587. (476) Massacre of Assassins (*Malákhida*) at Baghdád. Sayfu'd-Dín Maḥmud releases Ṭughril and his son from captivity. In the middle of Jumáda ii, A. H. 588 Ṭughril fought a battle with Qutlugh Inánj ²⁾ outside Qazwín, and defeated him. Soon afterwards Tukush Khwárazmsháh invaded Persia, defeated Ṭughril, and compelled him to cede Ray. In A. H. 590 Ṭughril was victorious in another battle with Qutlugh Inánj, and celebrated his victory at Ray with wine and poetry (477). Tukush returned to the attack, accompanied by Qutlugh Inánj. Ṭughril went into battle drunk, reciting verses from the *Sháhnáma*, and struck a blow with his mace which fell on his own horse's leg, and brought both rider and steed to the ground. (478) Inánj Qutlugh killed him as he lay helpless on the ground. His head was sent to Baghdád and gibbeted opposite the Caliph's palace. Thus ended the power of the Seljúqs in 'Iráq, which passed into the hands of the Khwárazmsháhs. Most of the Atábeks and Amírs of the Seljúqs who had betrayed their masters came to a bad end. Of those

1) Mírzá Muḥammad regards this well-known story as apocryphal, since he has shown by internal evidence that Anwarí was already a poet of renown in A. H. 500, so that it is very improbable that he was still alive and active in A. H. 581.

2) The son of the Atábek Muḥammad, son of the Atábek 'Ilduguz.

who were faithful, Nuṣratu'd-Dín Abú Bakr b. Muḥammad b. Ilduguz reigned for 20 years after his uncle Qizil Arslán over Arrán and Adharbáyján, and died in A. H. 607. He was succeeded by his brother Muẓaffaru'd-Dín Uzbeg, who reigned for 15 years and died in A. H. 622, after which his kingdom (479) passed into the possession of the Khwárazmsháhs.

2. *The Seljúqs of Kirmán.*

The first of them was (1) Qáwurd b. Chaghri Beg b. Míká'il, who became governor of Kirmán in A. H. 433, and ruled over it for 32 years. In A. H. 455 he added Shíráz to his domains, and drove out the Daylamites. In A. H. 465 he was taken prisoner and poisoned by Maliksháh, who gave Kirmán to his son (2) Sultánsháh, who died in A. H. 476 after a reign of 12 years. He in turn was succeeded by his brother (3) Túránsháh, who reigned $13\frac{1}{2}$ years and died in A. H. 489. He was succeeded by his son (4) Tránsháh, who reigned for 5 years, when his subjects, suspecting him of heresy, revolted against him and killed him in A. H. 494. He was succeeded by his cousin (5) Arslánsháh b. Kirmánsháh b. Qáwurd, who reigned for 42 years, and died in A. H. 536. He was succeeded by his son (6) Muḥammad-sháh, who reigned for 14 years and died in A. H. 550. He was succeeded by his son (7) Tughrilsháh, who reigned for 12 years and died in A. H. 562. Thereupon his three sons (8) Arslánsháh, Bahrámsháh and Túránsháh contended for the kingdom for 8 years (480), each ruling the country for a time, while the land was wasted and laid desolate. Finally (9) Muḥammad-sháh b. Bahrámsháh succeeded, but Mubáráksháh and others of his kinsmen revolted against him, and he took refuge with Arslán b. Tughril, who gave him help, so that he compelled Mubáráksháh to flee to Ghúr. But in A. H. 583 the Ghuzz, led by Malik Dínár, invaded Kirmán and put an end to the Seljúq rule there.

3. *The Seljuqs of Rûm (Asia Minor).*

When Alp Arslán conquered and slew Qutulmish b. Isrá'il, he wished to extirpate his family, but the Nizámu'l-Mulk dissuaded him, and sent them in command of troops to Syria. (1) Sulaymán b. Qutulmish seized Antioch during the absence of its ruler. Sharafu'd-Dawla 'Alí¹), who collected tribute for the Seljuqs in those parts, demanded tribute from Sulaymán, who refused it, defeated and killed Sharafu'd-Dawla and added Aleppo to his domains. He wrote to inform Maliksháh what had happened, but before an answer came was attacked by Táju'd-Dawla Tutush b. Alp Arslán (481), and, being deserted by his *amírs*, committed suicide. Maliksháh was much distressed at his death, and appointed his son (2) Dá'úd to succeed him. Dánishmand, being threatened by the Byzantines, asked help from the surrounding Muslim potentates, and Dá'úd came to his assistance, and was rewarded by the throne of Qonya (Iconium) in A. H. 480. He reigned 20 years and died in A. H. 500. His brother (3) Qilij Arslán succeeded him and reigned for 40 years. At the end of his reign Sultán Mas'úd ruled in 'Iráq, and the Caliph, disliking him, held out to Qilij Arslán hopes of the sovereignty of 'Iráq, so, leaving his son Mas'úd as his vicegerent in Asia Minor, he marched on Baghdád, but perished in A. H. 539, and was buried at Mayyáfáriqín. (482) His son (4) Mas'úd succeeded him, reigned 19 years, and died in A. H. 558. He was succeeded by his son (5) 'Izzu'd-Dín Qilij Arslán, who reigned 20 years, and had 10 sons. The increasing weakness of the Dánishmandí dynasty led him to covet their domains, and he took Síwás and Qayşariyya, and built Aq-saráy, which places he finally retained in spite of the temporary

1) This is an error and an anachronism. Sharafu'd-Dawla Muslim b. Quraysh b. Badrán was governor of Mesopotamia on the part of the Banú 'Aqíl. See Ibnu'l-Athír, under the year A. H. 477, and the *Jahán-ará* (British Museum, Or. 141, f. 127^b).

successes of the Atábek Núru'd-Dín, king of Syria, and Fakhru'd-Dín 'Abdu'l-Masîh against him. He divided his realms amongst his sons, and nominated as his successor the youngest, (6) Ghiyáthu'd-Dín Kay-Khusraw, who came to the throne in A. H. 578. His elder brother (7) Ruknu'd-Dín Sulaymán contests the kingdom with him (483), and besieges Qonya, which finally surrenders. Kay-Khusraw escapes to Constantinople. Ruknu'd-Dín receives titles from the Caliph and takes Arzanu'r-Rúm (Erzeroum), but is defeated by the Georgians. He then prepared to march into Rúm, but died in A. H. 602, after a reign of 24 years and was succeeded by his son (8) 'Izzu'd-Dín Qilij Arslán, then only a child. When 'Izzu'd-Dín had reigned 18 months, dissensions broke out amongst the *amîrs*, and Ghiyáthu'd-Dín Kay-Khusraw returned, took Qonya, and deposed his nephew, who shortly afterwards died in captivity. Kay-Khusraw conquered Qaramán and took many fortresses near Ládhiqiyya (Latakia), and finally (484) fell in battle against the unbelievers in A. H. 609. He was succeeded by his son (9) 'Izzu'd-Dín Kay-Ká'us, who died a year later, and was succeeded by his brother (10) 'Alá'u'd-Dín Kay-qubád, who reigned 26 years, and was the most illustrious of this dynasty. His brother Ruknu'd-Dín Sulaymán rebelled against him, but was conquered, imprisoned and shortly afterwards died. He also successfully waged war with Jalálu'd-Dín Khwárazmsháh. He died in A. H. 636, poisoned by his son (11) Ghiyáthu'd-Dín Kay-Khusraw, who succeeded him, and reigned 8 years. During his reign the Mongols over-ran Asia Minor, subduing in turn all its princes, and Ghiyáthu'd-Dín died in A. H. 644. He was succeeded by his son (12) Ruknu'd-Dín Sulaymánsháh¹⁾, whose minister was Mu'ínu'd-Dín Parwána of Káshán, and who sent his brother 'Alá'u'd-Dín Kay-qubád as ambas-

1) In the *Fahán-ará* (British Museum, Or. 141, f. 95a), and by Lane-Poole, who follows it, this king's name is given as Ruknu'd-Dín Qilij-Arslán.

sador to the Mongol Qá'án. This brother returned, having successfully accomplished his mission, but was poisoned by Ruknu'd-Dín on his arrival at the frontier. (485) Another brother, Kay-Ká'ús, attempted to wrest the crown from him, but died ere he could effect anything. In A. H. 664 Ruknu'd-Dín Sulaymánsháh was put to death by order of Abáqá Khán, and was succeeded by his son (13) Kay-Khusraw. As he was of tender years, the administration of the kingdom was entrusted by the Mongols to Mu'ínu'd-Dín Parwána, who married the young Sultan's mother. Kay-Khusraw reigned 18 years, and was finally put to death by order of the Mongol Aḥmad Khán. He was succeeded by (14) Ghiyáthu'd-Dín Mas'úd b. Kay-Ká'ús, who was appointed by Arghún Khán the Mongol. In his reign the realm was disturbed, and Antioch and Latakia were lost. A Mongol army was sent by Gaykhátú and Húláchú, and the author's cousin Fakhru'd-Dín Muḥammad Mustawfí was made *wazír*. He restored order to the kingdom, but was put to death through the intrigues of Sa'du'd-Dawla, the Jewish *wazír* of Arghún Khán, and was succeeded in this office by Fakhru'd-Dín (486) Aḥmad-i-Arkúshí of Tabríz. Ghiyáthu'd-Dín Mas'úd died in A. H. 697, and was succeeded by his nephew (15) Kay-qubád b. Farámuraz, who was appointed by Gházán Khán. Later he rebelled, but was defeated and deposed by the Mongols, and so ended the dynasty, save that some princelings of the House of Seljúq still held sway in the author's time in certain regions on the coast ¹).

Section 7. — *Khwdrazmsháhs.*

These were 10 in number, and reigned from A. H. 491 until the month of Shawwál, A. H. 628, that is, for a period of 138 years.

1) Historians differ much as to the duration of this dynasty and the names and numbers of its members.

(1) *Núshṭigín Gharcha*¹).

He was originally the slave of Bulkatigín, a slave of Sultán Maliksháh, to whose office he succeeded, becoming governor of Khwárazm (487), in which position he continued until his death, which happened in the time of Barkiyáruq. He was succeeded by his son —

(2) *Muḥammad b. Núshṭigín*,

who was appointed by Sinjar, and received the title of Quṭbu'd-Dín in A. H. 491. He was a loyal and active vassal of the Seljúqs, and, after a reign of 30 years, died in A. H. 521. He was succeeded by his son —

(3) *Atsiz b. Muḥammad*.

He enjoyed great favour with Sinjar. This moved the other nobles to jealousy, and they succeeded in sowing mistrust between them. Atsiz retired to Khwárazm, and presently rebelled against the Sultan, who drove him out of Khwárazm, and gave the government of it to his nephew Sulaymán b. Muḥammad. On Sinjar's departure, Atsiz returned, recaptured Khwárazm, assumed the title of King and removed the names of the Seljúqs from the coinage and the *khulṭba*, in A. H. 535. Congratulatory ode composed by Rashídu'd-Dín Waṭwát in honour of this event. Anger of Sinjar (488), who returned and captured Khwárazm, but forgave Atsiz. Atsiz again revolts. Verses sent by him to Sinjar. Reproaches addressed by Sinjar to him. Adíb Šábir, the poet, is sent

1) MS. Gharácha, *male*. Ibnu'l-Athír (*sub anno* 490) says he was called Gharshja, because he was a native of Gharshistán, while in the *ṣahān-árá* (British Museum, Or. 141, f. 99a) it is stated that he was called after Gharcha in Samarqand because he had been bought there as a slave by Maliksháh's servant Bulkatigín. As the author of the *Guzida* says just above that the dynasty began in A. H. 491 it appears that he does not reckon Núshṭigín himself as one of them, but begins with his son Muḥammad.

by Sinjar to Khwárazm. He exposes a plot devised by Atsiz against Sinjar's life, and is drowned in the Oxus by Atsiz. In A. H. 542 Sinjar again marches on Khwárazm and besieges the Castle of Hazárasp. Verses composed by Anwari written on an arrow and shot into the Castle. (489) Verses composed by Rashíd-i-Waṭwāt in reply and similarly shot into Sinjar's camp. Anger of Sinjar, who vows if he catches Rashíd, to cut him into seven pieces. Hazárasp falls, but Rashíd's life is saved by the intercession of a courtier. Khwárazm submits to Sinjar, who pardons Atsiz and reinstates him. Other towns in that region agrees to pay tribute. When Sinjar was taken captive by the Ghuzz, his nobles appealed for help to Atsiz (490), but Sinjar's release was effected before he could respond. He reigned 29 years, for 16 years of which period he was an independent sovereign, and died on the 9th of Jumáda ii, A. H. 551. Verses composed by Rashídu'd-Dín Waṭwāt on his death.

(4) *Il-Arslán* (MS. *Alp Arslán*) *b. Atsiz.*

Unsuccessful rivalry of Sulaymán, another son of Atsiz. On the death of Sinjar, Khurásán was filled with disorder, and Khwárazmsháh succeeded in adding parts of it to his domains. The Khán of Samarqand slew the chief of the Qarlugh tribe, who appealed to Il-Arslán. He besieged Samarqand and restored peace ¹). Seven years later he is attacked by the Qará-Khitáy, falls sick, and suffers defeat. (491) He dies on Rajab 9, A. H. 558 ²).

(5) *Sultánsháh b. Il-Arslán b. Atsiz.*

He was of tender years on his accession, and his mother

1) The text is corrupt. The incident is fully described in the second part of the *Ta'rikh-i-Jahán-Gushá* of Juwaynī. The name of the Turkish tribe in question is variously given as Qarlugh, Qarlukh, and Kharlukh.

2) Rajab 19, A. H. 560 is the more correct date given in the *Jahán-Gushá*. Ibnu'l-Athir gives A. H. 568.

acted as regent. His elder brother Tukush demands a share of the kingdom. Verses exchanged between Sultánsháh and Maliksháh b. Tukush on this subject. Civil war of an indecisive character ensues for 10 years. In A. H. 568 (MS. 558) ¹⁾ Tukush invokes the help of the daughter of the Gúr Khán of Qará-Khitáy, to whom he offers tribute, and obtains possession of Khwárazm. Sultánsháh reigned over his diminished kingdom for 21 years more (492) and died at the end of Ramaḍán, A. H. 589.

(6) *Tukush Khán b. İl-Arslán.*

He succeeded to a part of the kingdom on the defeat of his brother on the twelfth of Rabí' i, A. H. 568. Congratulatory verses on his accession by Rashídu'd-Dín Waṭwát. Successive conquests of Tukush. He kills Sultán Ṭughril the Seljúq and takes 'Iráq (493). The Caliph tries to reconquer it, but his army is defeated. Verses composed by Sinjar Sháh on his blindness. Conquest of Kirmán. Punitive expeditions against Daylamites and Assassins, and capture of the Assassin stronghold of Arslán-Gusháy. In revenge the Assassins killed Shamsu'd-Dín the *wazír* of Tukush. Tukush prepares to take further measures against the Assassins, but dies on Ramaḍán 19, A. H. 596, after a reign of 28¹/₂ years, for 6 of which he also held sway over 'Iráq (494).

(7) *'Alá'u'd-Dín ²⁾ Muḥammad Tukush.*

His wars with the kings of Ghúr. Earthquakes at Níshápúr of great violence, extending over two months, in which almost the whole of the ancient city was destroyed. Sixty-four years later, in A. H. 669, another earthquake destroyed

1) The same date, A. H. 568, is also given in the *Fahán-Gushá*. The reading of this text obviously an error.

2) MS. Quṭbu'd-Dín, which (Ibnu'l-Athír, *sub anno* 596) was his title before he succeeded to the throne, when it was changed to his father's title 'Alá'u'd-Dín.

the new city which had been built after the first earthquake, and the town had to be again rebuilt. A descendant of the Sásánian king Yazdigird called Ghází rules in Mázandarán. He is murdered by his brother-in-law, a man of low origin named Abú Rizá, who is in turn killed by his wife in revenge for her brother. She then offers herself in marriage to Khwárazmsháh, who, not finding her beautiful, gives her in marriage to one of his *amírs*, and takes possession of Mázandarán. He then takes Kirmán, and makes Mu'ayyidu'l-Mulk Qiwámu 'd-Dín Abú Bakr ruler of Zawzan, which afterwards passes to Ikhtiyáru'd-Dín, Shujá'u'd-Dín Abu'l-Qásim acting as deputy-governor for some while. (495) In A. H. 609 the Ghúris are overthrown, and Khwárazmsháh takes possession of their kingdom. His three campaigns against the Gúr-Khán of Qará-Khitáy, whom he finally subdues, and receives the title of "the Shadow of God on the Earth" (*Zillu'lláhi fi'lard*). Verses on this composed by the Munshí Núru'd-Dín ¹⁾. Verses on this poet's predilection for wine. The Gúr-Khán is taken captive by Kúchluk, king of the Náymán ²⁾ and dies two years later. Khwárazmsháh, on the death of Táju'd-Dín Ilduguz, takes Ghazna and Ghúr, and bestows them on his son Jalálu'd-Dín. He receives the title of "the Second Alexander" (*Iskandar-i-thání*), and adds to his Imperial pomp (496) a band of 27 golden kettle-drums, each of which, on the first day, is played by a prince, 15 of these princes being of other houses, and 12 of his own family. He puts Shaykh Majdu'd-Dín Baghdádí ³⁾ to death on suspicion of adultery with his mother, and sets up Sayyid 'Imádu'd-Dín of Tirmidh as a rival to the Caliph of

1) In the *Fahán-Gushá* he is entitled Nizámu'd-Dín, not Núru'd-Dín.

2) See vol. i of the *Fahán-Gushá* in this series, p. 48.

3) This Majdu'd-Dín was a celebrated Šúfí, a pupil of Shaykh Najmu'd-Dín Kubrá and one of the spiritual directors of Shaykh Farídu'd-Dín 'Attár. The circumstances to which reference is here made are set forth in the *Nafahátu'l-Uns*, *Haft Iqlím*, *Majma'ul-Fuṣṣahá* (vol. i, p. 542), etc., and in my *Literary History of Persia*, vol. ii, pp. 494—5.

Baghdád, against whom he undertakes a campaign. On the way to 'Iráq he defeats the Atábeks of Fárs and Ādhar-báyján. The former, Sa'd b. Zangí, he takes captive, and before releasing him exacts a tribute amounting to two-thirds of the revenues of Fárs: the latter, Uzbek, he puts to flight. He then marches by way of Asad-ábád (near Hamadán) on Baghdad, but is stopped by heavy snow, which causes great losses to his army. His prestige is much injured by this reverse, and it was at this juncture that certain Mongol merchants, subjects of Chingíz Khán, who had come to Utrár, were put to death, and their goods seized (497), by the governor of that city, who was related to Khwárazmsháh's mother. Chingíz Khán sent ambassadors to demand reparation, and these too were insulted and killed. Thereupon Chingíz Khán declared war on Khwárazmsháh, who had an initial success near Káshghar, in spite of which he retreated, filled with alarm at the determined valour of the Mongols. His minister, Badru'd-Dín 'Amíd, goes over to the Mongols, and, by forged letters, succeeds in sowing dissension between Khwárazmsháh and his nobles, and thus makes easy the advance of the Mongols. (498) Khwárazmsháh took refuge in the Island of Ābasgún in the Caspian, and died there in A. H. 617 in the greatest want and misery. His body was later exhumed and burned by the Mongols. He had reigned 21 years, and left 7 sons, Āq-Sultán, Arzláq Sultán, Kú-cháy-tigín and Oghúl Malik, who perished at the hands of the Mongols and never succeeded to sovereign power, and Jalálu'd-Dín Mankobirní, Ghiyáthu'd-Dín Pír-sháh and Ruknu 'd-Dín Ghúrsá'ijí, of whom the last, though the youngest, first succeeded to the Throne on his father's death.

(8) *Ruknu'd-Dín Ghúrsá'ijí.*

His father left him 'Iráq, and 'Imádu'l-Mulk was his minister. After his father's death he went to Kirmán, seized the

treasury there, and returned to Isfahán, where the citizens opposed him by force of arms, and some thousand persons were slain. Thence he went to Ray and Fírúzkúh, and entrenched himself in the Castle of Gird-Kúh, which the Mongols besieged for 6 months and finally captured. As Ruknu'd-Dín refused to bow the knee before the Mongol commander (499) they slew him and all his soldiers and attendants in A. H. 619.

(9) *Ghiyáthu'd-Dín Pir-Sháh.*

On the death of his father he went to Kirmán, which his father had assigned to him. Shujá'u'd-Dín Abu'l-Qásim-i-Zawzaní, who had hitherto acted as his deputy, refused to admit him, so he turned back on Fárs, where he defeated the Atábek Sa'd b. Zangí, devastated the country, passed on to 'Iráq, and assumed the crown at Ray. Here he was attacked by his brother Jalálu'd-Dín, who had just returned from India, and was compelled to submit to him. After a while he killed Nuṣrat Malik b. Kharmíl, a favourite of Jalálu'd-Dín, and fled into Khúzistán and later to Kirmán, where Buráq Hájib received him with magnanimity and concluded a treaty with him. Later a conspiracy was formed by some of Buráq's relatives (500) to put Ghiyáthu'd-Dín on the throne. Buráq discovered it, publicly put the conspirators to death, and secretly strangled Ghiyáthu'd-Dín and his mother, whom he had taken to wife. This happened in A. H. 627.

(10) *Jalálu'd-Dín Mankobirni.*

On his father's death he proceeded to Khwárazm, but, not being loyally supported by his *amirs*, he retreated to Ghazna. His brothers Arzláq and Aq-Sultán followed him to persuade him to return, but when they reached the frontiers of Khurásán they were attacked by the Mongols and

killed. In that year Jalálu'd-Dín fought seven battles with the Mongols and was victorious in all, until finally Chingíz Khán himself marched against him, in the month of Shawwál, A. H. 618, and defeated him. Jalálu'd-Dín with 700 of his men attempted to swim the river into Sind, but only he and seven of his companions reached the other shore in safety. He then gathered a fresh army, conquered a considerable portion of India, and remained there two years, when, hearing that Chingíz Khán had withdrawn from Persia, he left Jahán Pahlawán Uzbek as his deputy in India (501), and himself set out for Persia, where he arrived in A. H. 621. He first entered Kirmán, and there married the daughter of Buráq Hájib. Thence he proceeded to Fárs, and married the daughter of the Atábek Sa'd. Thence he advanced through Işfahán to Ray, where his brother Ghiyáthu'd-Dín was ruler. Thence to Baghdád, where he defeated the Arabs. He next seized Adharbáyján, and married Malika Khátún, daughter of the Seljúq Tughril, who had been divorced by the Atábek Uzbek. Jalálu'd-Dín, next subdued Georgia. He returned from Tiflis to Kirmán in seventeen days, but was met on his approach by its ruler Buráq Hájib, who persuaded him to retire ¹). Meanwhile al-Malik al-Ashraf abducted Malika Khátún from the Castle of Khúy, while the Georgians revolted. Jalálu'd-Dín thereupon marched to Akhlát to punish al-Malik al-Ashraf, but ere it surrendered news came that the Indian army had attacked 'Iráq. Jalálu'd-Dín now completed the subjugation of Georgia, reduced Akhlát, and took prisoner the wife of al-Malik al-Ashraf. (502) He next marched into Syria and Asia Minor to punish al-Malik al-Ashraf and 'Alá'u 'd-Dín Kay-qubád the Seljúq, but, being at the time ill, was repulsed. Shortly afterwards, however he renewed his campaign, and devastated their territories. Verses composed by

1) This MS., unlike most others, says that Jalálu'd-Dín killed Buráq, which is an obvious error, as the latter survived the former and died in A. H. 632.

him on this occasion. He next attacked the Mongols, who had advanced on Iṣfahán. Both right wings were defeated. Death of ‘Alá’u’d-Dawla ¹⁾ Yazdí, the grandson of ‘Alá’u’d-Dawla ¹⁾ Garshásf b. ‘Alí b. Farámarz b. ‘Alá’u’d-Dawla (a descendant of the ancient Kayání kings, whom Jalálu’d-Dín used to call his “father”, and to whom he had given the government of Khurásán) aged sixty years, in this battle. The Mongols march on Khurásán, and Jalálu’d-Dín retires to the mountains of Luristán, while his fugitive troops enter Iṣfahán. Good offices of the Qádí Ruknu’d-Dín Šá‘idí in keeping the peace between them until the return of Jalálu’d-Dín seven days later. He goes to Arrán and Kurdistán, and in despair takes to drink. Verses on this by Núru’d-Dín Munshí. (503) The Mongols pursued him thither, and in the middle of Shawwál, A. H. 628 (= middle of August, A. D. 1231) surprised him drinking. He escaped, and wandered into the mountains, where he was murdered by a Kurd whose brother he had slain at Akhlát. With him perished the dynasty of the Khwárazmsháhs, and the Mongols became supreme in Persia.

Section 8. — The Atábeks.

Of these there were two separate dynasties, one in Syria and Diyár Bakr, the other in Fárs. The former comprised nine rulers, who reigned from A. H. 481 until A. H. 658, for 177 years; the latter, known as the Salghurís, comprised eleven rulers, who reigned 120 years, from A. H. 543 until A. H. 663.

1. The Salghurí (? Sunqurí) Atábeks.

These are said to be descended from Salghur, who was

1) The MS. has *-Dín* instead of *-Dawla*, wrongly. ‘Alá’u’d-Dawla was the title borne by a series of rulers of Yazd descended from ‘Alá’u’d-Dawla Abú Ja‘far Muḥammad called Kákúya. See notes to *Chahár Maqála*, pp. 169—170.

of the race of Táq Khán son of Aghur ¹⁾ Khán, and who joined the Seljúqs, and was given the position of chamberlain. According to another account, the Atábeks of Diyár Bakr and Fárs were originally of one family, while others say that the Atábeks of Shíráz were descended from Salghur, and the Atábeks of Diyár Bakr and Syria from Aq-Sunqur (504), the favourite slave of Maliksháh, on whom the government of Aleppo was conferred in A. H. 481. He ruled this city for ten years, and died in A. H. 491. His son (2) Zangí succeeded him, and was made governor of all Syria by Barkiyáruq, with the title of 'Imádu'd-Dín ²⁾. In the reign of Muḥammad b. Maliksháh, Arbíl, Moṣul and part of Diyár Bakr were added to his dominions. He had 3 sons, Búzaba ³⁾, Núru'd-Dín [Maḥmúd] and Mawdúd. Búzaba ³⁾ was made governor of Fárs, Núru'd-Dín [Maḥmúd] of Syria, and Mawdúd of Diyár Bakr. Núru'd-Dín Zangí died in A. H. 541 ⁴⁾. His son (3) Núru'd-Dín [Maḥmúd] reigned in Syria 46 years and died in A. H. 568 ⁵⁾. He was succeeded by his son (4) al-Malik aṣ-Ṣáliḥ, who was driven out by his cousin (5) [Quṭbu'd-Dín] Mawdúd, who reigned 43 years in Diyár Bakr and died in A. H. 565. He was succeeded by his son (6) Sayfu'd-Dín Ghází, who took Syria from his cousin al-Malik aṣ-Ṣáliḥ, but lost it to the Egyptians in A. H. 571, and died in A. H. 576. He was succeeded by (7) his brother ['Izzu'd-Dín] Mas'úd b. Mawdúd, who reigned for 13 years and died in A. H. 589. After him reigned his son (8) Arslánsháh (505), who [had many contests with the House of Ayyúb, and died in A. H. 607. He was succeeded by (9) his son Mas'úd, known as *Malik-i-Qáhir*, who died in A. H. 615. He was succeeded

1) This MS. has Intumúz (انتوموز), others اغر (Aghur) or اغو (Aghú).

2) MS. Núru'd-Dín.

3) This MS. has Bízaba, but Búzaba is the usual form.

4) MS. 522, an evident error, as shown by Ibnu'l-Athír, who was himself the protégé of this family, the *Jahán-árá* and Ibn Khallikán.

5) A. H. 569 is the date given by the three authorities cited in the last note.

by his son (10) Núru'd-Dín Arslán-sháh]¹⁾ who was only a child, and whose kingdom was administered by (11) Badru'd-Dín Lúlú, who ruled for 58 years, died in A. H. 659, and was succeeded by his son (12) al-Malik aṣ-Ṣálih, who was killed by the Mongols, into whose hands his kingdom then passed.

2. *The Atábeks of Fárs.*

The first of these was (1) Sunqur b. Mawdúd, whom some assert to have been the son of Salghar b. Aqsunqur, and others of Zangí b. Aqsunqur, the founder of the Atábeks of Diyár Bakr, who, to avenge his uncle Bízaba, killed in battle by Sultán Mas'úd the Seljúq in A. H. 543, revolted during the reigns of this king and of his nephew Muḥammad b. Maḥmúd and made himself king of Fárs, where he reigned 13 years, and died in A. H. 556. The Masjid-i-Jámí^c of Shíráz was built by him, and also a rest-house (*ribát*).

He was succeeded by his brother (2) Zangí b. Mawdúd, who had first, however, to drive out two rival claimants, after which he was recognized as Atábek of Fárs by the reigning Seljúq, Arslán b. Ṭughril. He reigned 14 years, repaired and endowed the mausoleum of the celebrated saint Shaykh Abú 'Abdi'lláh [b.] Khaff²⁾, and died in A. H. 570 (MS. '60 erroneously).

He was succeeded by his son (3) Takla, who reigned 20 years and died (506) in A. H. 590.

He was succeeded by (4) Ṭughril b. Sunqur b. Mawdúd, whose rule was, however, contested by his cousin Sa'd b. Zangí, and in this fratricidal war Fárs was devastated by plague and famine. In A. H. 599, after a reign of 9 years, Ṭughril was overcome and taken captive by (5) Sa'd b. Zangí, whose reign opened with a period of fearful famine, followed by plague. After gradually restoring the country

1) The words in brackets, omitted in this MS., are supplied from others.

2) For his biography see Jámí's *Nafahátu'l-Uns*, pp. 262—4.

to prosperity, he added Kirmán to his dominions and pacified Shabánkára. In A. H. 613 he prepared to attack 'Iráq, but was taken prisoner by the troops of Muḥammad Khwárazmsháh, and had to purchase his liberty by making over to the conqueror two-thirds of the revenues of Fárs. On his return, his son Abú Bakr refused to let him enter Shíráz, and in the fight which ensued he was wounded in the eye by an arrow. (507) But the people of the city brought him in secretly by night, and he cast his son Abú Bakr into prison. When Sultán Jalálu'd-Dín Khwárazmsháh passed through Fárs on his return from India, he interceded for, and obtained the release of Abú Bakr. Sa'd died in A. H. 628 after a reign of 28 years.

He was succeeded by his son (6) Abú Bakr b. Sa'd b. Zangí, who proved a wise, just and magnanimous sovereign, and a generous patron of learned and pious men. His chief noble was Muqarrabu'd-Dín Abu'l-Mafákhir Mas'úd. Abú Bakr added to his dominions Kísh, Bahrayn, Qatíf and Lahsá (or al-Aḥsá). Public buildings erected by him (508). His endowment of the mausoleum of Abú 'Abdi'llah [b.] Khaffí'). He died in A. H. 658 after a reign of 30 years.

He was succeeded by his son (7) Sa'd II, who died twelve days after his father, and was in turn succeeded by his son (8) Muḥammad, who was but a child, and whose nominal reign (for the actual conduct of affairs was in the hands of his mother Turkán Khátún) lasted only two years and seven months, for he died in the last month of A. H. 660.

He was succeeded by (9) Muḥammad Sháh b. Salghursháh b. Sa'd b. Zangí, who reigned only 8 months, when he was overthrown and put to death by Turkán Khátún on Ramaḍán 10, A. H. 661.

He was succeeded by his brother (10) Seljúqsháh b. Sal-

1) For his biography see Jámí's *Nafahátu'l-Uns*, pp. 262—4.

ghursháh, who defeated and slew Turkán Khátún. Her brother, 'Alá'u'd-Dawla, sought help from Húlágú Khán (509), against whose troops Shíráz was gallantly defended by Muqarrabu'd-Dín Mas'úd. Seljúqsháh was finally killed by the Mongols in Šafar, A. H. 663.

He was succeeded by (11) Ābish Khátún, daughter of Sa'd II. She reigned for a year over Fárs, after which she was given in marriage to Mangú Tímúr the son of Húlágú Khán, and Fárs passed directly under the control of the Mongols, though Ābish continued to be the nominal ruler for nearly 20 years.

Section 9. — The Isma'ílís.

This section is divided into two Discourses, the first treating of the Isma'ílís of Egypt, Syria and the Maghrib, the second of the Assassins or Isma'ílís of Alamút.

First Discourse. The Isma'ílís of Egypt etc. (Fāṭimids).

These, fourteen in number, reigned from A. H. 296 until A. H. 556, *i. e.* for 260 years, and are mentioned here because of their connection with the Persian Isma'ílís commonly known as the Assassins.

(1) Al-Mahdí.

(510) According to the author of the *Ta'rikh-i-Jahán-Gushá*, the Sunnis assert that he was descended from 'Abdu'lláh b. Sálím of Baṣra, while the people of 'Iráq trace his descent from 'Abdu'llah b. Maymún al-Qaddáḥ, who was one of the propagandists of the Imám Isma'íl b. Ja'far aṣ-Šādiq. On the other hand Abú Ṭálib 'Alí b. Najíb ¹⁾ al-Bagh-dádí in his *'Uyúnu't-Tawárikh* asserts that al-Mahdí was directly descended from the Imám Isma'íl as follows: [Abú]

1) Other MSS. have Kházin or Anjab. See p. 2 *supra* (14).

Muḥammad [‘Ubaydu’llāh] al-Mahdī b. ‘Abdu’llāh ar-Raḍī b. Qásim at-Taḳī b. Aḥmad al-Wafī b. Muḥammad al-Waṣī b. Isma‘īl, etc., which pedigree would make him the twelfth of the Isma‘īlī Imáms and the tenth in direct descent from ‘Alī b. Abī Ṭālib. This Múḥammad, who was the great-great-grandfather of the Mahdī, fled to Ray to escape the persecution of the ‘Abbásid Caliphs, and is buried near there in Muḥammad-ábád. His descendants settled at Qandahár, where the family is well known. The Mahdī declared himself in A. H. 296, and in A. H. 302 overcame the Banú Aghlab (who then ruled in North Africa on behalf of the ‘Abbásid Caliph al-Muqtadir), and possessed himself of their domains. Herein, say the Isma‘īlīs, was fulfilled the Prophet’s saying, “At the beginning of 300 years [*i. e.* of the fourth century of the Flight] the Sun shall arise from its Setting-place” [*Maghrib*]. Al-Mahdī reigned 26 years, and died in A. H. 322 at the age of 62 years. He was 5 years younger than the Imám Mahdī recognized by the rival sect of the Shí‘a, the *Ithná ‘ashariyya* or “Sect of the Twelve”.

(2) *Al-Qá’im bi-amri’llāh.*

Al-Mahdī was succeeded by his son Aḥmad ¹⁾ al-Qá’im, who was defeated by the Sunnis under Abú Yazíd and imprisoned at al-Mahdiyya (in Tunisia). (511) He died in Shawwál, A. H. 334, but his death was concealed until his son could succeed him. He reigned twelve years.

(3) *Al-Manṣúr bi-Qurwati’llāh.*

Isma‘īl b. al-Qá’im succeeded his father, defeated and killed Abú Yazíd, reigned 7 years, and died at Mahdiyya in A. H. 341.

1) Ibnu’l-Athír, Ibn Khallikán and the *Jahdn-árá* give his name as Muḥammad, which is probably correct.

(4) *Al-Mu'izz li-Dinillāh Abū Tamīm Ma'add b. Maṣṣūr.*

He succeeded his father, ruled wisely and well, and added Egypt to the Fāṭimid domains, taking it by stratagem from the 'Abbāsīd governor Káfūr. In A. H. 362 he began to build Cairo, which he made his capital. He also took the Hījāz, and, after a reign of 24 years, died in A. H. 365.

(5) *Al-'Azīz bi'llāh Abū Maṣṣūr b. al-Mu'izz.*

He succeeded his father and added Syria to his domains, after killing Alptigin, the 'Abbāsīd governor. He made a Jew governor of Syria, and a Christian governor of Egypt, but later dismissed them in response to the complaints of his Muslim subjects. (512) He reigned 21 years and died in A. H. 386 [MS. 380].

(6) *Al-Hākim bi-amri'llāh Abū 'Alī Maṣṣūr b. 'Azīz.*

He succeeded his father, and made a great show of piety and humility, riding unattended through the streets mounted on an ass, and claiming to hold converse with God like Moses. His rigorous enactments against wine and women did not prevent him conniving at all sorts of vice on the part of his courtiers. Angered at the growing discontent, he lays waste the country. Other eccentricities on his part. Citation from the *Kitāb-i-Istighār* of the Qādī Aḥmad-i-Dāmghānī concerning 'Alawī-i-Madani, whom al-Hākim commissioned (513) to remove the bodies of Abū Bakr and 'Umar from their graves, which impious attempt was miraculously prevented. Al-Hākim's intention of putting to death his sister on a charge of adultery is frustrated by her causing him to be assassinated in A. H. 411 after he had reigned 25 years.

(7) *Aḡ-Zāhir li-'azzi Dinillāh¹⁾ b. al-Hākim.*

He was succeeded by his son, who put to death the in-

1) So Ibnu'l-Athīr. The *Guzida* has *aḡ-Zāhir bi'llāh*.

stigators of his assassination. He reigned 16 years, and died in Cairo (514) in A. H. 427.

(8) *Al-Mustanşir bi'lláh Abū Tamīm Ma'add b. aḡ-Zāhir.*

He was only 7 years of age when he succeeded to the throne of his father. His avarice. He reigned 60 years. Rebellion subdued. He had 3 sons, Nizār, Aḥmad and 'Abdu'l-Ḥamíd, and originally nominated the first named as his successor, but afterwards set him aside in favour of Aḥmad, to whom he gave the title of al-Musta'li. The allegiance of the Isma'ilis was divided between these two. The celebrated Ḥasan-i-Šabbāḥ espoused the cause of Nizār, and thereafter carried on the propaganda in his name. Al-Mustanşir died in A. H. 487.

(9) *Al-Musta'li bi'lláh Abū'l-Qásim Aḥmad b. al-Mustanşir.*

(515) He succeeded his father, captured his brother Nizār and his two sons, who endeavoured to escape, at Alexandria, and imprisoned them for life at Cairo. The Franks obtained possession of some of the coasts of Syria. Al-Musta'li reigned 10 years, and died at Cairo at the end of A. H. 497.

(10) *Al-Āmir bi-aḥkāmī'lláh Abū 'Alī Maṣṣūr b. al-Musta'li.*

He reigned 27 years, when he was assassinated by some of Nizār's followers, at the age of 40 years, in A. H. 524.

(11) *Al-Ḥáfiz li-Dini'lláh Abū Maymūn b. [Abū'l-Qásim b.] ¹⁾ al-Mustanşir.*

He reigned 20 years and died in A. H. 544.

(12) *Aḡ-Zāfir Bi'lláh.*

He was the son of *al-Ḥáfiz li-Dini'lláh*. In his reign the

1) MS. omits the words in brackets, which are supplied from Ibnu'l-Athír. For "Abū'l-Qásim" the *Jahán-ará* has "Muḥammad".

Franks took Ascalon. He reigned 5 years and was assassinated by his *wazīr* ʿAbbās b. Tamīm in A. H. 549.

(13) *Al-Fāʿiz bi'llāh.*

He was the great-grandson of al-Mustansir, and was paralytic. (516) He reigned for 3 years and died of epilepsy in A. H. 555¹⁾.

(14) *Al-ʿĀḍid li-Dīnī'llāh b. al-Fāʿiz.*

He succeeded his father. When, in A. H. 554, the Franks prepared to invade Egypt. Al-Fāʿiz, filled with alarm, sought protection from the ruler of Syria, who sent al-Malik an-Nāṣir Ṣalāḥu'd-Dīn Yūsuf b. Ayyūb (Saladdin), the governor of Ḥimṣ (Emessa), to help him. On his approach, the army of the Franks fled. After this a quarrel arose between al-ʿĀḍid and his *wazīr* Shāwir. Al-ʿĀḍid fled for protection to Ṣalāḥu'd-Dīn, who put Shāwir to death. In A. H. 556 (or, according to another statement, in A. H. 565) the *khutba* was pronounced in Egypt in the name of the ʿAbbāsīd Caliph²⁾, and a week afterwards al-ʿĀḍid, the last Fāṭimid Caliph, died, and Ṣalāḥu'd-Dīn took possession of Egypt, taking the title of *Sulṭān* ("king"). In A. H. 571 he also took possession of Syria, and expelled therefrom the Atābek Sayfu'd-Dīn Ghāzī Salghurī. In A. H. 585³⁾ he took Jerusalem from the Franks, and affixed an inscription on the Gate. In A. H. 589⁴⁾ he also took ʿAkká (St. Jean d'Acre). On the decline of the House of Ayyūb, Egypt passed (517) into the hands of slave-dynasties (*Mamlūks*). The author adds that at the time he wrote Nāṣiru'd-Dīn was king there, and was reported to have recognized a scion of the House of ʿAbbās as Caliph

1) So Ibnu'l-Athīr. The MS. has 552.

2) Ibnu'l-Athīr, Ibn Khallikān and the *Ṣahān-urá* place this event in A. H. 567.

3) A. H. 583 is the date given by most historians.

4) This was the date of Saladdin's death. ʿAkká was taken in A. H. 583 according to Ibnu'l-Athīr.

on condition of himself being recognized as king. But this Caliph is never seen by the people, all communications with him passing through his chamberlain.

Second Discourse of Chapter IV, Section 9.

The Isma'īlīs of Persia, or „Assassins”.

These were eight in number and reigned for 171 years, *i. e.* from A. H. 483 until A. H. 654. They were as follows.

(1) *Hasan-i-Šabbāḥ.*

His genealogy and alleged descent from the Ḥimyarite kings of Yaman. He was at first a Shī'ī of the Sect of the Twelve, and was chamberlain to Alp Arslán the Seljúq, but was converted to the Sect of the Seven, or Isma'īlīs, by 'Abdu'l-Malik b. 'Aṭṭāsh. His quarrel with the Nizāmu'l-Mulk leads to his dismissal from the Court. He goes to Ray, his native place, in A. H. 464, whence in A. H. 471 he proceeds to Syria, and carries on the propaganda for Nizār b. Mustanşir. There he remained several years, during which period he is alleged to have been entrusted by Nizār with the care of one of his sons, whom he brought back with him to Persia. Fearing the vengeance of the Nizāmu'l-Mulk, he remained in hiding in Isfahán, in the house of the Ra'īs Abu'l-Faẓl Lunbání, to whom he said one day, "If I had two congenial friends, I would destroy this empire". Abu'l-Faẓl, deeming him mad (518), began to give him medicines appropriate to that distemper. Ḥasan-i-Šabbāḥ, perceiving this, fled to Ray. He converted to his doctrine sundry warders of castles, such as Ra'īs Muẓaffar of Gird-Kúh, and Ḥusayn of Qá'in, governor of Turshíz. He then went to Qazwín, and in A. H. 483 (a number equivalent to the sum of the numerical values of its component letters) captured the Castle of Alamút, which, being interpreted, means "the Eagle's Nest"

(*Āluk-āmūt*), of which the governor was Mahdí-i-^cAlawí. Description of the stratagem whereby Ḥasan-i-Šabbāḥ obtained possession of the Castle. It is attacked (519) by Altún Tásh, a slave of Maliksháh, who reduces it to considerable straits, but dies before he has captured it. Rapid progress of the propaganda. Maliksháh sends Arslán Tásh and Qizil-Tásh against the Assassins; who are reinforced by the Dihdár Abú ^cAlí Ardistání with 300 men. Death of Arslán Tásh and assassination of the Nizámu'l-Mulk. Death of Maliksháh at Baghdad shortly afterwards. Civil war between Barkiyáruq and Muḥammad. Further progress of Ḥasan-i-Šabbāḥ's propaganda. His lieutenant, Kiyá Buzurg-umíd, takes the Castle of Lammasar at the end of A. H. 495. (520) Sultán Muḥammad b. Maliksháh undertakes fresh operations against the Assassins, and besieges Alamút for eight years, but dies before he can effect anything. Sultán Sanjar in turn attempted to extirpate the Assassins, but was intimidated by an attempt on his life into abandoning it. Ḥasan-i-Šabbāḥ's meeting with his former host, Ra'ís Abu'l-Faẓl. Ascetic life of Ḥasan-i-Šabbāḥ. During the 35 years of his rule no one made or drunk wine in his domain. He puts to death his two sons, one for wine-drinking and the other for fornication (521). How the custom arose amongst the Assassins of sending away their wives and daughters in time of stress to some safe place. Only twice during his reign did Ḥasan-i-Sabbāḥ come out of his house. His books and his "Esoteric" (*Bāṭinī*) doctrine. He died on Wednesday the 6th of Rabī' ii, A. H. 518, and was succeeded by —

(2) *Kiyá Buzurg-umíd of Rūdbār.*

He, while professing the belief of his predecessor, observed the external forms of the law of Islám. He reigned 14 years, two months and twenty days, and died on the 26th of Jumáda ii, A. H. 532.

(3) *Muḥammad b. Buzurg-umīd.*

He reigned 24 years, 8 months and 7 days, and (522) died on the 3rd of Rabī' i, A. H. 557. His son would have claimed the rank of Imām, but he prevented him.

(4) *Ḥasan b. Muḥammad b. Buzurg-umīd.*

On his father's death he again claimed to be the Imām, and professed to be the great-grandson of Nizār b. Mustanṣir. Explanations of this claim, and pedigree advanced by Ḥasan. He institutes the impious *ʿidu'l-Qiyām*, or „Festival of the Resurrection”, on Ramaḍān 17. A. H. 559, and abrogates all outward observances of the Law (523). This Festival marks the commencement of the new era adopted instead of the *hijra* by the Isma'īlīs. Ḥasan is given the title of *ʿala Dhikrihi's-Salām* („on his Mention be Peace”), and is called „Lord” by his followers, but by the Muslimīs of Qazwīn „Kūra Kiyā”. His heretical doctrines and antinomianism cause discontent amongst some of his followers, and he is finally killed by a scion of the House of Buwayh, who was his brother-in-law, on the 6th of Rabī' i, A. H. 561, after a reign of 4 years.

(5) *Muḥammad b. Ḥasan ʿala Dhikrihi's-Salām.*

On his accession (524) he put to death his father's murderer and all his relatives, and carried on his father's heretical doctrines and practices. He died after a reign of 46 years on the 10th of Rabī' i, A. H. 607, poisoned, as some assert, by his son and successor.

(6) *Falḍu'd-Dīn Ḥasan b. Muḥammad.*

He repudiated the heresies of his father and grandfather, enforced on his followers the observance of the Law of Islām, and was recognized by the Caliph as a Muslim and called „*Naw-Musulmān*”. He invites the *ʿulamā* of Qazwīn to inspect

the library of Alamút and burn such books as they consider heretical, and curses his heretical ancestors and predecessors. In A. H. 609 he sent his mother to perform the Pilgrimage, and she was highly honoured by the Caliph, and given precedence over all other princes. Permission was also given for intermarriage between members of Jalálu'd-Dín's family and the nobles of (525) Gílán and other Muslims, and he availed himself of this permission to marry four ladies of Gílán, one of whom, the daughter of the Amír of Kútam ¹⁾, bore him 'Alá'u'd-Dín, who afterwards succeeded him. Jalálu'd-Dín also made friends with Muẓaffaru'd-Dín Uzbek, the Atábek of Ādharbáyján, and joined him in a campaign against Mungul the ruler of 'Iráq, as a result of which Abhar and Zanján were added to his domains. When Chingíz Khán invaded Persia, Jalálu'd-Dín made his submission and received promises of security. He died in the middle of Ramaḡán, A. H. 518 (some say from dysentery, others by poison administered by his wives and sister) after a reign of 11 1/2 years.

(7) *'Alá'u'd-Dín Muḥammad b. Jalálu'd-Dín.*

He was only nine years old at the time of his father's death and his accession. He abandoned his father's orthodoxy, and reverted to the heretical beliefs and practices of his earlier ancestors. His madness increases the prevailing disorders. (526) Enmity between him and his son Ruknu'd-Dín Khúrsháh. Ḥasan-i-Mázandarání murders 'Alá'u'd-Dín, as he lies drunk at Shír-Kúh, at the end of Shawwál, A. H. 653, after he had reigned 35 years and one month, he being then 45 years of age. Verses on his death by Mawlána Shamsu'd-Dín Ayyúb Ṭá'úsí.

(8) *Ruknu'd-Dín Khursháh b. 'Alá'u'd-Dín.*

To avert from himself the suspicion of parricide, he put

1) Kútam is the name of a district in Gílán.

to death Ḥasan-i-Mázandarání, his father's murderer, and his sons. He conquered the castles of Shálrúd ¹⁾ In Khalkhál, and put their garrisons to the sword. When he had reigned one year, Húlágú Khán attacked him, and he, knowing the futility of resistance (527), marched out from his castle of Maymún-i-Dizh at the end of Shawwál, A. H. 654, and surrendered. In the course of about a month Húlágú took and destroyed about fifty of the Assassins' strongholds, such as Alamút, Maymún-i-Dizh, Surúsh, Surkha-Dizak, Níra, Bahrám-Dizh, Ahan-Kúh, Zawrán, Táj, Shayharán ²⁾, Firdaws, Manşúriyya, etc. Gird-Kúh [and Lammasar] alone held out for a time, and with their fall the power of the Persian Isma'ílís ended. Alamút, their chief stronghold, was built by ad-Dá'í ila'l-Ḥaqq Ḥasan b. Zayd al-Báqirí in the reign of al-Mutawakkil in A. H. 246, and thus endured in all 410 years.

Section 10. — The Qará-Khitáy rulers of Kirmán.

These were nine in number, and reigned from A. H. 621 until A. H. 706, in all 86 years.

(1) *Buráq-i-Ḥájib.*

He was one of the *amírs* of the Gúr Khán of Qarákhitáy, and on the conquest of Qarákhitáy by Muḥammad Khwárazmsháh, he entered the service of that king and attained a high rank. When Khamíd-Púr ³⁾, Khwárazmsháh's governor of Bukhárá, was killed by the Mongols (528), Buráq joined Sultán Ghiyáthu'd-Dín. He fights and kills Shujá' Abu'l-Qásim A'war-i-Zawzaní, the governor of Kirmán, takes Gawáshír, and finally, by treacherous correspondence with the Mongols, Kirmán also. He receives from the Mongols the title of Qutlugh Khán. He reigned 11 years, and (529) died

1) Shálrúd and Sálrúd are the usual MS. readings. Gantin's edition, pp. 512—3.

2) Most of the Paris MSS. have Shimírán, which is probably correct.

3) So in the *Jahán-Gushdy*. Most MSS. of the *Gurída* have Ḥamíd-Búr or -Púr.

in A. H. 632, leaving a son named Mubárah-Khwája and four daughters, Súnj Turkán, who married Chaghatáy Khán; Yáqút Turkán, who married the Atábek Qutbu'd-Dín Maḥmúd Sháh of Yazd; Maryam Turkán, who married Muḥyi'd-Dín Amír Sám, the grandson of the Yazdí Atábek; and Khán Turkán, who married his nephew (her cousin) Qutbu'd-Dín Táyangú. The latter succeeded Buráq-i-Ḥájib, and reigned over Kirmán for two years.

(2) *Ruknu'd-Dín Mubárah-Khwája b. Buráq.*

He defeated Táyangú, and was named ruler of Kirmán by Ogotáy. He reigned 16 years, and was dismissed in A. H. 650 [MS. 605] by Manggú Khán.

(3) *Qutbu'd-Dín. Táyangú.*

Four months after his restoration he married Qutlugh Turkán, formerly one of the concubines of Buráq Ḥájib, who guided him with wise councils and bore him several daughters. Ruknu'd-Dín Mubárah-Khwája again began to intrigue to displace his rival, and Táyangú, having got him into his power, put him to death with his own hands in A. H. 651. (530) A pretender appears and impersonates Jalálu'd-Dín Khwárazmsháh, and gathers round him many people, but is killed by Táyangú. Táyangú next surprises and massacres a number of Balúchís (Kúch u Balúch) ¹⁾, who had by their depredations long terrorized the countryside. Táyangú finally died in Ramaḍán, A. H. 655.

(4) *Sultán Ḥajjáj b. Qutbu'd-Dín.*

He was appointed by Manggú Khán to succeed his father, his mother, Qutlugh Turkán, acting as regent during his minority. She gave her daughter, Pádisháh Khátún, in marriage

1) The Kúch (Arabic Qufṣ and Qufs, see Yáqút, s.v. قُفْص, قُفْص and قُفْص), are a predatory tribe inhabiting the mountains of Kirmán.

ot Abáqá Khán, thus greatly strengthening her position, and reigned for 15 years. Meanwhile her son grew up, and quarrels arose between her and him. (531) After various intrigues Hajjáj, displaced in his mother's favour, retired to India in A. H. 666 ¹⁾, and Qutlugh Turkán reigned until A. H. 681, in which year she died at Tabríz, and was buried at Kirmán by her daughter Bíbí Turkán.

(5) *Sultán Jalálu'd-Dín Súrghatmush.*

He reigned for 9 years. His *wazír* Fakhru'l-Mulk Maḥmúd b. Shamsu'd-Dín Muḥammad Sháh Zawzaní prevented him from continuing on good terms with his sister Pádisháh Khátún (532), in revenge for which she afterwards killed him. She also caused her brother Jalálu'd-Dín to be strangled on Ramaḍán 27. A. H. 693, and gave it out that he had committed suicide.

(6) *Pádisháh Khátún, daughter of Qutbu'd-Dín.*

She had been married "in the Mongol fashion" to Gay-khátú, who, when he came to the throne, conferred on her the sovereignty of Kirmán. Her verses (specimen cited). (533) She is put to death in A. H. 694 [MS. 664].

(7) *Muzaffaru'd-Dín Muḥammad Sháh b. Hajjáj.*

He succeeded by command of Gházán Khán in A. H. 695, with the Qáḍí Fakhru'd-Dín Hirawí as his *wazír*. The latter is murdered in consequence of his tyranny, and Kirmán revolts. It is besieged for a year and a half, at the command of Gházán Khán, by the Amírs of 'Iráq and Fárs. (534) The Amírs suggest to Gházán Khán that he should send Sultán Muḥammad Sháh, who was in attendance on him, to receive the submission of the city. (535) He died of drink, after a reign of 8 years, in A. H. 703.

1) A. H. 669 in most MSS.

(8) *Quṭbu'd-Dīn Shāh-Fahān b. Sūrghatmush.*

He succeeded his cousin, and reigned a little more than two years and a half. On account of his tyrannies and peculations he was summoned by Uljáytú to his court, and not permitted to return, Malik Nāṣiru'd-Dīn Muḥammad b. Burhān being sent to replace him at Kirmán. Quṭbu'd-Dīn finally died in retirement at Shíráz, and was buried at Kirmán.

Section 11. — The Atábeks of Luristán.

Account of the *Zubdatu't-Tawárikh* as to the derivation of the word *Lur*. (Three explanations given, all very feeble). (536) Another legend as to the semi-diabolic origin of the Lurs in the time of Solomon, the same legend being also told of the Gílakís. Another legend makes the Lurs of semi-Arabian descent. Evidences afforded by their language. (537) Ten Arabic letters (خ، ح، ق، ف، غ، ع، ط، ط، ص، ش) said not to occur in the Lurí dialect. The Lurs are divided into two branches.

(1) *Lur-i-Buzurg* (Greater Lurs).

The division of the Lurs into "greater" and "lesser" is said to date from about A. H. 300, when a certain Badr ruled over Lur-i-Buzurg and his brother Maṣṣúr over Lur-i-Kúchak. Badr had a long reign and was succeeded by his grandson Nāṣiru'd-Dīn Muḥammad b. Khalíl b. Badr, who ruled justly, aided by his *wazir* Muḥammad b. Khurshíd. At this time half of Luristán was in the possession of the Shúls. Their chief was Sayfu'd-Dīn Mákán Rúzbahání, whose ancestors had been governors of that region since Sásánian times, and whose descendants still hold that position. About A. H. 500 some hundred families of Kurds emigrated from Jabalu's-Summáq into Luristán. Their chief was Abu'l-Ḥasan Faḍlúya, who had a son named 'Ālí, How he is wounded by his

enemies (538) but saved by his dog. 'Alī leaves a son named Muḥammad, who was in the service of the Salgharī Atábeks. He died leaving a son named Abú Ṭāhīr, who, by his courage, rose high in Sunqur's service, subdued Luristán, and became an independent sovereign. He died in A. H. 555 ¹⁾, leaving 5 sons, Hazárasp, Bahman, 'Imádu'd-Dín Pahlawán, Nuṣratu'd-Dín 'Ilwákúsh, and Qizil. (539) Hazárasp succeeded his father, and ruled well and justly, so that more tribes, such as the 'Aqílís and Háshimís and some two dozen others, whose names are enumerated, migrated into the country from Jabalu's-Summáq and other places. These ultimately displace the Shúls, who are driven into Fárs, while Hazárasp extends his domain to within four parasangs of Isfahán. His wars with the Atábek Tikla. (540) The title of Atábek is conferred by the Caliph an-Náṣir on Hazárasp. On his death he is succeeded by his son Tikla, who is attacked by the Atábek Sa'd of Fárs. The Atábek's army, in spite of its size, is dispersed on the death of their leader Jamálu'd-Dín 'Umar Lálbá. Three subsequent campaigns of the Salghurī Atábeks against Luristán are equally unfortunate. Tikla b. Hazárasp annexes portions of Lur-i-Kúchak. His country is invaded by the Caliph's generals Bahá'u'd-Dín Garshásf and 'Imádu'd-Dín Yúnus, who take captive his brother Qizil and confine him in the Castle of Láhúj (or. Lámúj). (541) Tikla kills 'Imádu'd-Dín and takes captive Bahá'u'd-Dín. In A. H. 655 Tikla joins Húlágú Khán's attack on Baghdad, but, disgusted at the atrocities committed by the Mongols, withdraws to Luristán, whither he is pursued by them. (542) He finally surrenders to Húlágú on promise of amnesty, but is put to death at Tabríz. His body is conveyed to Luristán by his followers and buried. He was succeeded by Shamsu'd-Dín Alp Arghún, who restored the prosperity of the country, and ruled 15 years. He left two sons, of whom Yúsufsháh was nominated ruler of Lu-

1) This MS. reads A. H. 505, evidently an error.

ristán by Abáqá Khán, (543) who held him in high favour on account of his valour in the campaign against Gílán. On the accession of Aḥmad [Takúdar] and his quarrel with Arghún, Yúsufsháh marched with 2000 horse and 10,000 foot to the help of the former. On his defeat in Khurásán these Lúrs retreated through the desert of Ṭabas towards Naṭanz, but many of them perished of thirst. Arghún sent Yúsufsháh to seek out Shamsu'd-Dín the *Ṣāhib-Diwán*, [who, on Aḥmad's defeat, had fled to Qum and Iṣfahán] and bring him to his court, and Shamsu'd-Dín gave him his daughter in marriage. Later, when Shamsu'd-Dín was put to death, Yúsufsháh returned to Luristán, where he shortly afterwards died (544) in A. H. 680 ¹⁾, leaving two sons, Afrásiyáb and Aḥmad, of whom the former succeeded to the position of Atábek of Luristán. He ruled tyrannically, fined and otherwise maltreated Nizámu'd-Dín, Jalálu'd-Dín and Ṣadru'd-Dín, who had faithfully served his predecessors as *wazirs*, and ruined their family, some members of which took refuge at Iṣfahán. Death of Arghún. Báydú, the Mongol governor of Iṣfahán, is killed by Qizil, Salgharsháh and others, who thereupon seized Iṣfahán in the name of Afrásiyáb. The Lurs extend their domains and inflict a defeat on the Mongols (545), who, however, returned to defeat and destroy them. In this battle one Mongol woman is said to have killed ten Lurs. Afrásiyáb was ultimately pardoned by Arghún's successor, Gay Khátú, and confirmed in the government of Luristán, in which position, notwithstanding his tyranny towards his subjects, including his relations (546), he was confirmed by Gházán Khán, who, however, afterwards caused him to be put to death, and appointed his brother Nuṣratu'd-Dín Aḥmad to succeed him. This prince ruled well and wisely, sought to repair the mischief done

1) This MS. has A. H. 608, an obvious error, since Arghún's accession was in A. H. 680.

by his brother, and put in force the Sacred Law, which, says the author, has been scrupulously observed since his accession until the time of writing, a period of 35 years, so that Luristán became "the envy of Paradise" (547).

(2) *Lur-i-Kúchuk* (Lesser Lurs).

Account of the inhabitants of Luristán, both those who were and those who were not originally Lurs, and enumeration of their tribes. Until A. H. 550 these had no prince of their own, but were subject to the Caliph and his governors of Persian 'Irâq. At this date, Ḥusámu'd-Dín Súhilí, one of the Aq-sarí Turks, a follower of the Seljúqs, was governor of Luristán and part of Khúzistán. (548) Shujá'ú'd-Dín Khurshíd b. Abí Bakr b. Muḥammad b. Khurshíd was the first independent ruler of Lur-i-Kúchuk. He had two sons, Badr and Ḥaydar, of whom the latter was killed during the siege of Dizh-i-Siyáh ("the Black Fortress"). The other, Badr, and his cousin Sayfu'd-Dín Rustam, made war on the Turkish ruler of Bayát ¹), overcame him, and took his country. Sayfu'd-Dín treacherously compassed the death of Badr, who left four Sons, Ḥusámu'd-Dín Khalíl, Badru'd-Dín Mas'úd, Sharafu'd-Dín Tahamtan and Amír 'Alí. Shujá'ú'd-Dín died in A. H. 621 at the age of a hundred. His tomb was regarded as holy by the Lurs on account of his justice. He was succeeded (550) by Sayfu'd-Dín Rustam, who ruled justly and suppressed highway robbery with a strong hand, but was finally killed by 'Alí, a son of the murdered Badr. (551) His brother, Sharafu'd-Dín Abú Bakr succeeded him, and he in turn was succeeded by his brother 'Izzu'd-Dín Garshásf, who was speedily deposed (552) by Ḥusámu'd-Dín Khalíl, and, a year later, murdered by him. War ensues between Ḥusámu'd-Dín and Shihábu'd-Dín Sulaymánsháh, the brother of 'Izzu'd-Dín's widow and the guardian of his infant children. So

1) Bayát is the name of a district in or near Khúzistán.

fierce was the feud that in one month 31 battles were fought between them. Sulaymánsháh was at length defeated and retired into Kurdistán, but after some years returned with 60,000 horse and 9000 foot (553) and defeated and slew Ḥusámu'd-Dín Khalíl in the plain of Shápúr-khwást. His body was burned and his head sent to Sulaymánsháh, who expressed regret at his death and composed a quatrain on his fate. This happened in A. H. 640. He was succeeded by his brother Badru'd-Dín Mas'úd, who appealed for help to the Mongols, representing Sulaymánsháh as the *protégé* of the Caliph. He was therefore permitted to accompany Hulágú Khán's expedition, and was present at the sack of Baghdad, after which he begged that Sulaymánsháh might be surrendered to him. Sulaymánsháh was killed, and his family were given to Badru'd-Dín Mas'úd, who took them with him to Luristán, and gave them the choice of remaining there or of returning to Baghdad. (554) Most of them remained in Luristán and married and settled down there. Badru'd-Dín Mas'úd died in A. H. 658. His justice and piety. His sons, Jalálu'd-Dín ¹⁾ Badr and Náṣíru'd-Dín 'Umar, dispute with Táju'd-Dín Sháh, the son of Ḥusámu'd-Dín Khalíl, for the crown. They appeal to the Mongol Abáqá Khán, who decides in favour of the last-named, and puts the others to death. Táju'd-Dín reigned 17 years, and was finally put to death by Abáqá Khán in A. H. 677. The power then passed into the hands of Badru'd-Dín Mas'úd's two sons Falaku'd-Dín Ḥasan and 'Izzu'd-Dín Ḥusayn, who reigned jointly for 15 years and extended their authority over Niháwand, Hamadán, Shushtar and Isfahán, and other neighbouring places. (555) The two brothers acted always in concert, and had an army of 17,000 men. Both died in the reign of Gaykhátú in A. H. 692. They were succeeded by Jamálu'd-Dín Khiḍr, son of Táju'd-Dín Sháh, who was killed by rival competitors

1) Jamálu'd-Dín in other MSS.

for the throne in A. H. 693 near Khurramábád. With him the family of Ḥusámu'd-Dín Khalíl came to an end. He was succeeded by Ḥusámu'd-Dín 'Umar Beg, who (556) was speedily deposed in favour of Şamsámu'd-Dín Maḥmúd, who was put to death by command of Gházán Khán in A. H. 695. He was succeeded by 'Izzu'd-Dín [Aḥmad, the son of Amír] ¹⁾ Muḥammad, the son of 'Izzu'd-Dín Ḥusayn, the son of Badru'd-Dín Mas'úd, the son of Shujá'u'd-Dín Khurshíd, who was still but a child; and the effective power passed to a large extent into the hands of (557) Badru'd-Dín Mas'úd ²⁾, and, after 'Izzu'd-Dín's death, into those of his widow Dawlat Khátún. Thenceforward the power of the dynasty gradually waned and the country passed more and more under the control of Mongol governors. Characteristics of the country of Luristán. Mineral wealth. Fauna and flora. Rivers and principal towns.

Section 12. — Account of the Mongols, preceded by an Introduction (Maṭla'), and followed by a Conclusion (Makhlaṣ).

(558) *Introduction, on the Genealogy of the Mongols.*

The author bases his account on the *Jámi'u't-Tawárikh* of his "martyred master" Rashídu'd-Dín Faḍlu'lláh, and makes Japhet the ancestor of the Turks and Mongols. Oghúz Khán. Túr. Early mythological history of wolf-parents and the like. Beginning of third century of the Flight (ninth century of the Christian era). (559) The melting of the mountain which bars the egress of the Mongols. The original home of the Mongols and its boundaries. Characteristics and government of the early Mongols. (560—564) Tables of the Mongol tribes, taken from the *Jámi'u't-Tawárikh*.

1) The words enclosed in brackets are omitted in many MSS.

2) This Badru'd-Dín Mas'úd was the son of Falaku'd-Dín Ḥasan and the grandson of the Badru'd-Dín Mas'úd mentioned above.

Makhlas (Conclusion).

565—571 Tables of the Mongol rulers descended from Chingíz Khán, down to Abú Sa'íd, the author's contemporary.

Maqṣad. The Mongol rulers of Persia, or Ilkháns.

These were 14 ¹⁾ in number, and had reigned from A. H. 599 until the time of writing (A. H. 730) 130 years, but of this period only 114 years over Persia. Their descent was from Alánquwá of the tribe of Qúrlás [? Birúlás], one of the branches of Qunqurát. The miraculous birth (572) of three male children by a woman of this family in A. H. 375, one of whom, Búzanjar, was the ninth ancestor of (1) Chingíz Khán. Pedigree of Chingíz Khán. He was originally named Temúchín, and was born on Dhu'l-Qa'da 20, A. H. 549 (= Jan. 26, A. D. 1155). Left an orphan at the age of 13, he was abandoned by his tribe, the Nírún, but re-established his supremacy over them at the age of 30. At the age of 40 he allied himself with Üng Khán, chief of the Kará'its. For 8 years these extended their joint authority over the neighbouring tribes, but afterwards quarrelled, and engaged in a strife which left Chingíz Khán supreme. He then took the title of king, and brought under his authority all the Mongols and kindred tribes, and the peoples of Cathay, Khutan, Khazar, Saqsín, Bulghár, Qirghíz, Alán, Tangut and Russia. (573) Convention with Sulṭán Muhammad Khwárazmsháh. Increased commercial relations between Persia and Mongolia. Treacherous murder of Mongol merchants by Ináljúq the governor of Utrár in A. H. 615. Chingíz Khán invades Persia. In A. H. 617 the Mongol Amírs Yama Noyán and Subtáy are sent against Persia, followed by Túlí Khán, Túshí Khán, Chaghatáy Khán, and Ogotáy Khán. The massacres wrought by the Mongols in Persia are unparalleled in history. (574) "If for a thou-

1) MS. "13", which is correct if Qubiláy Khán be omitted from the reckoning.

sand years no other calamity or disaster should befall, and justice and equity should prevail, the world would still not go as it went then". A certain great man who was asked as to the doings of the Mongols, replied: "They came, they slew, they departed and deported". In A. H. 621 they retired for a while. The lands assigned by Chingíz Khán to four of his seven sons. Death of Chingíz Khán in Ramaḍán, A. H. 624 (= Aug.—Sept., A. H. 1227) after a reign of 25 years.

(2) *Ogotáy Qá'án, son of Chingíz Qá'án.*

He was crowned in A. H. 626, two years after his father's death, and reigned 13 years. His clemency and generosity. Further conquests in Cathay in A. H. 627. (575) Final overthrow of Sulṭán Jalálu'd-Dín Khwárazmsháh in A. H. 628. Amír Jintimúr made governor of Persia until A. H. 633, when he was succeeded by Naw-sál, who died in A. H. 637 and was succeeded by Gúrkúz. After 8 years, he was put to death in A. H. 645, and was succeeded by Arghún, who held this position until his death in the reign of Abáqá Khán. Ogotáy died of excessive drinking on the 5th of Jumáda ii, A. H. 639 (= Dec. 11, A. D. 1241) Account of Túshí (who predeceased his father Chingíz by six months) and (576) his son Bátú and his successors. Account of Chaghatáy Qá'án, who predeceased his brother Ogotáy by one year. (577), and of his successors. Account of Túlí Qá'án, who died in A. H. 628 ¹⁾ (578).

(3) *Kuyúk Qá'án, son of Ogotáy Qá'án.*

Between his father's death and his succession, his mother acted as regent for four years. He reigned only about a year, and was succeeded by —

1) In A. H. 630, according to the *Jámi'u't-Tawárikh* (ed. Blochet, p. 221).

(4) *Mangú Qá'án, son of Túlí Qá'án.*

He was crowned in Rabí^c i, A. H. 648 (= June, A. D. 1250). He sends his brothers Qubiláy and Húlágú to make further conquests in the East and in the West respectively. Idi-qút, king of the Uyghúrs, plans a massacre of Muslims at Besh-Báliq, but is himself put to death. Earthquake in Adharbáyján in A. H. 652. (579) Death of Mangú at the beginning of A. H. 657 in a Chinese campaign, after a reign of 9 years, at the age of 48.

(5) *Qubiláy Qá'án.*

He reigned 35 years, and died in A. H. 693 at the age of 83. His capital was Pekin (Khán-báligh, "Cambaluc"). His grandson Timúr Qá'án, who ruled over Cathay, and his successors, and the struggle between Christianity and Islám.

(6) *Húlágú Khán¹⁾, son of Túlí, son of Chingiz.*

He was sent to extirpate the Assassins in Persia by his brother Mangú, at the instigation of the Qáđí Shamsu'd-Dín Aḥmad of Qazwín, in A. H. 653. (580) Surrender of Ruknu'd-Dín Khúrsháh, the king of the Assassins, at the end of Shawwál, A. H. 654 (= Nov. 19, A. D. 1256). He is put to death. Húlágú captures and sacks Baghdád, and puts to death al-Musta'şim, the last 'Abbásid Caliph, on Şafar 6, A. H. 656 (= Feb. 12, A. D. 1258). 800,000 of the inhabitants of Baghdád are slain. Further advances of the Mongols into Asia Minor and Syria. At Damascus news reaches Húlágú of the death of Mangú, and he turns back, leaving the Amír Kítbúqá to prosecute the campaign. The Egyptians attack and rout the Mongols, and kill Kítbúqá. (581) Death of

1) Qá'án, Kháqán and Khán are all different forms of the same Mongol title, but it seems best to keep the first for the purely Mongolian rulers and the last for those (of whom Húlágú was the first) to whom was assigned the government of Persia.

Húlágú at Marágha in A. H. 663, after a reign of 9 years, at the age of 48. The *Zij-i-Ilkhání* compiled for Húlágú by Naşíru'd-Dín Túsí, Mu'ayyadu'd-Dín 'Arúdí, Fakhru'd-Dín Akhlátí and Najmu'd-Dín Qazwíní.

(7) *Abáqá Khán, son of Húlágú.*

He was appointed to succeed his father by his uncle Qubiláy Qá'án in Ramađán, A. H. 663 (June—July, A. D. 1265). Tarákáy Khátún sends an army against Persia. A battle is fought on Şafar 8, A. H. 664. (582) Abáqá Khán marches on Tiflis. Mas'úd Beg b. Maĥmúd Yalwáj goes to Persia in A. H. 666. Wars of Abáqá Khán with various rivals. Birth of Gházán at the end of Rabí' ii, A. H. 670 (beginning of December, A. D. 1271). Revolt of Tárábí in Bukhárá in A. H. 636 ¹). (583) Death of Arghún at Tús on Dhu'l-Hijja 20, A. H. 673. Coalition between a number of the Assassins (*Malákhida*) and a son of Khwárazmsháh against the Mongols. They capture Alamút, but it is retaken and destroyed by Abáqá. — Earthquake at Akhlát and other places. Defeat of Mongols by Bunduqdár's Egyptians at Abulustayn ²). — Mu'ínu'd-Dín Parwána put to death by Abáqá in A. H. 676. Invasion of Fárs by Nikúdár's army. Defeat of Mongols by Syrians near Ĥimş (Emessa). Death of Abáqá at a banquet given by Shamsu'd-Dín Muĥammad b. Khwája Bahá'u'd-Dín *Şáhib-Diwán* (584) in A. H. 680 (MS. 688) after a reign of 17 years and 3 months. The above-mentioned Shamsu'd-Dín was his minister and also his father's. — His capacity in administration and financial ability. — Majdu'l-Mulk of Yazd was latterly preferred to him, and hence some suspected that he had poisoned his master Abáqá in revenge. — Death of Prince Manggú Tímúr at Baghdad in A. H. 681.

1) MS. "671", but the author of the *Fahán-Gusháy*, who was contemporary with the event, gives the date adopted in the text (vol. i, pp. 85—90 of the edition in this series).

2) So vocalized in Yáqút's Geographical Dictionary: *أبلستان*.

(8) *Aḥmad Khán, son of Húlágú.*

He was crowned at Aladáq ¹⁾ in A. H. 681, and appointed as his *wazir* Shamsu'd-Dín the *Ṣāḥib-Díwán*, at whose instigation he put Majdu'l-Mulk of Yazd to death on the 20th of Jumáda i, A. H. 681. — Rebellion of Arghún. (585), who defeated Aḥmad at Qazwín in A. H. 683. Aḥmad sacks Dámghán, and Arghún retires to the fortress of Kalát, and afterwards surrenders voluntarily and is imprisoned, though Aḥmad's *amirs* urgently counsel him to kill him. Arghún is rescued from prison by some of his followers, and defeats Aḥmad (586), who is put to death after a reign of 2 years and 2 months. 'Alá'u'd-Dín 'Aṭá-Malik the *Ṣāḥib-Díwán*, brother of Shamsu'd-Dín, [author of the *Ta'rikh-i-Fahán-gushá*] and governor of Baghdád and Arabia after the destruction of the last Caliph by Húlágú, died during Aḥmad's reign in A. H. 681.

(9) *Arghún, son of Abáqá.*

On Sha'bán 4, A. H. 683 (= Oct. 16, 1284) Shamsu'd-Dín Muḥammad Ṣāḥib-Díwán was put to death at Ahar by Arghún, on suspicion of having poisoned Abáqá Khán. He had served Arghún's grandfather, father and uncle as premier for a period of 29 years. Verses on his death, which was regarded by some as a judgement on him for having compassed the death of Majdu'l-Mulk of Yazd. (587) His son Hárún was put to death in Jumádá ii, A. H. 685 (= August, 1286). Malik Jalálu'd-Dín Hamadání was then made prime minister, but was put to death on Rajab 15, A. H. 688 (= August 5, 1289), and was succeeded by Sa'du'd-Dawla of Abhar, the Jew. (588) His vigorous administration. Amír Chúbán's first military achievements in A. H. 688 (= 1289). Sa'du'd-Dawla's hostility is aroused against Fakhru'd-Dín

1) This form alternates in the histories of the period with Aladágh, Alatáq, and Alatáq.

Mustawfí ¹⁾ (589), and he causes him to be put to death on Ramaḍán 1, A. H. 689 (= Sept. 7, 1290). Arghún's illness. Sa'du'd-Dawla and others are put to death in Şafar, A. H. 690 (= February, 1291). Arghún died in the following month, after a reign of seven years. Verses on the execution of Khwája Wajíhu'd-Dín in Á. H. 685.

(10) *Gay-Khátú b. Abáqá.*

Şadru'd-Dín Aḥmad-i-Khálidí is made prime minister. (590) Gay-Khátú's extravagance and licentiousness. Revolt of the Atábek Afrásiyáb Faḍlúya in Luristán, who was afterwards put to death by Gházán and succeeded by his brother Nuşratu'd-Dín Aḥmad, who was still Atábek when the author wrote. The attempt to establish paper currency (*châw*) causes much discontent, which is increased by Gay-Khátú's extravagance and immorality. Baydú rebels (591), defeats Gay-Khátú, and puts him to death in Şafar, A. H. 694 (= January, 1295) after a reign of three years and seven months.

(11) *Baydú b. Targháy b. Húlághú.*

Jamálu'd-Dín Dastgardání is made prime minister. Revolt of Gházán Khán, aided by the Amír Nawrúz and the late prime minister Aḥmad-i-Khálidí. After fierce struggles they agree that the south of Persia shall be assigned to Gházán and the north to Baydú. The latter violates the compact, and Gházán flies to Khurásán, where, in A. H. 694 (= A. D. 1295) he is persuaded by the Amír Nawrúz to embrace Islám. He subsequently defeats Baydú, whom he puts to death at Tabríz after a reign of eight months.

(12) *Gházán b. Arghún b. Abáqá.*

He succeeded to the throne at the end of A. H. 694

¹⁾ This Fakhru'd-Dín was the Author's cousin on the father's side. See p. 485 of the text (= p. 110 *supra*).

(= November, 1295), and, aided by Amír Nawrúz, devoted himself to the restoration of Islám in Persia, the destruction of the idol-temples, and the conversion of his heathen compatriots. (592) Several rebellious Mongol nobles are slain or reduced to submission. Jamálu'd-Dín Dastgardáni is again made *wazir*, but is put to death two months later. He is followed by Šadru'd-Dín Aḥmad-i-Khálidí, who checks the evil practices which have grown up in connection with the demands for horses, fodder and the like made by the innumerable *ilchis* or king's messengers. (593) Gházán Khán suspects the Amír Nawrúz of treasonable correspondence with the Sultán of Egypt, and first kills his brothers and sons, and finally, after a struggle in which he is assisted by Malik Fakhru'd-Dín Kart, captures Nawrúz himself near Herát and puts him to death at the end of A. H. 696 (= October, 1297). On the 21th of Rajab, A. H. 697 (= May 4, A. D. 1298) he also put to death his minister Šadru'd-Dín Aḥmad-i-Khálidí, and appointed in his place the author's beloved patron and master, Rashídu'd-Dín Faḍlu'lláh. (594) In A. H. 700 (= 1301—2) Gházán Khán also put to death Ruknu'd-Dín Šá'in, Qáđí of Simnán, Sayyid Quṭbu'd-Dín Shírází, and Mu'ínu'd-Dín Ghánjí; and at the beginning of A. H. 702 (= end of August, A. D. 1302) he also put to death Nizámu'd-Dín Yaḥyá, son of Wajíhu'd-Dín Zangí. Gházán Khán's three campaigns against Egypt, the first in A. H. 699, in which his troops were victorious, the second in which no resistance was met with, and the third, in A. H. 702, in which Gházán's troops were utterly defeated. Gházán was ill when this evil news arrived, and his illness was aggravated by the rebellion of Prince Alafrank, the son of Gaykhátú, (595) and proved fatal on Shawwál 10, A. H. 703 (= May 16, 1304). He died at Qazwín, after a reign of eight years, at the age of 30, and was buried at Tabríz, being the first of the Mongol kings whose place of burial was known to the public. In his reign was insti-

tuted the new era (still current in the author's time) known as the *Ta'rikkh-i-Khāni*, which took as its starting-point Rajab 12, A. H. 701 (= March 13, 1302).

(13) *Uljāytú (Khudd-banda Muḥammad) b. Arghūn.*

He was in Khurāsān when the news of his brother's death arrived. He was crowned at Tabríz on Dhu'l-Hijja 15, A. H. 703 (= July 19, 1304), being then 23 years of age. (He was born on Dhu'l-Hijja 12, A. H. 680 = March 24, 1282). His reign was the most happy and prosperous of all the Mongol sovereigns. He repressed unbelief, and imposed the *jizya* (poll-tax) on Jews and Christians, besides compelling them to wear distinctive garments. (596) Birth of his son Abú Sa'íd on Wednesday, Dhu'l-Qa'da 8, A. H. 704 (May 29, 1305). In A. H. 705 Sayyid Táju'd-Dín Gúr-surkhí, the agent of Amír Húrqudāq, was guilty of seditious actions, and was put to death on Shawwāl 20 (= May 5, 1306). In the same year certain rebellious Mongol princes and the Amírs of Egypt and Syria submitted. In A. H. 706 Gilán was subdued, and a tax imposed on its silk. In this war Amír Qutlughsháh was killed. Foundation of the cities of Sultāniyya (east of Tabríz), Sultānábád (near Mount Bísutún), and Uljāytú Sultānábád near Múghán, by the sea-shore. Death of Uljāytú's wife ʿIldúzmish Khátún in Jumáda i, A. H. 708 (Oct.—Nov., 1308). Submission of Shamsu'd-Dín Aq-sunqur, lord of Ḥamá (597), Jamálu'd-Dín Afram, lord of Aleppo, and other *amírs* of Syria in that year. In A. H. 710 differences arose between the ministers Rashídu'd-Dín and Sa'du'd-Dín, and, suspicion of a conspiracy being cast on the latter, he was put to death on Shawwāl 10, A. H. 711 (= Feb. 19, 1312) at Baghdád with Amír Náṣiru'd-Dín Yahyá, Khwāja Zaynu'd-Dín, Khwāja Shihábu'd-Dín Mubáraksháh, and others. Verses by the author on this event. On Dhu'l-Hijja 3 of the same year Sayyid Táju'd-Dín Āwjí, a prominent Shí'ite,

was put to death, and Sayyid 'Imádu'd-Dín 'Alá'u'l-Mulk was blinded, and (598) Khwája Táju'd-Dín of Tabríz was made *wazír*, on condition that he should obey Rashídu'd-Dín, by whom the author was placed in charge of the district comprising Qazwín, Abhar, Zanján and Tárimayn. In Shawwál, A. H. 712 (= February, 1313) Uljáytú marched into Syria, and reduced the fortress of Raḥba. Some of the Mongol princes invaded and ravaged Khurásán, and Uljáytú sent the Amír Shaykh 'Alí Qúshjí to avenge this insult. He crossed the Oxus and ravaged Tirmidh and Transoxiana, and Prince Abú Sa'íd was appointed governor of Khurásán, with Amír Súnuj as his lieutenant. (599) In A. H. 715 (= A. D. 1315—6) a quarrel arose between the ministers Rashídu'd-Dín and Táju'd-Dín 'Alísháh, to whom Uljáytú gave joint powers. In the following year (A. H. 716), on Shawwál 1 (= Dec. 17, 1316), Uljáytú died at Sultániyya, after a reign of 12 years and 9 months, being then not quite forty years of age. Verses by the author on his death. A curious (600) ghost-story, attested by many persons, describing how the spirit of a certain Qará-Bahádur, who fell in battle with the heathen, spoke first to his family and afterwards to all the people of his town (Yangí Shahr), first from a corner of his house, and then from a stick set up in the market-place. The spirit-voice is described as like a voice issuing from a jar. (601) After three days it ceased entirely.

(14) *Abú Sa'íd Bahádur Khán b. Uljáytú.*

On receiving news of his father's death, Abú Sa'íd at once left Khurásán, which was immediately seized by Prince Yusúr and Amír Begtút. Abú Sa'íd was crowned in Šafar, A. H. 717 (= April—May, 1317), being then 12 years of age, and Amír Chúbán at first acted as regent. Fines imposed on Amír Tuqmáq and Qutlughsháh Khátún. (602) Amír Chúbán sends an expedition against Prince Yusúr and Amír

Begtút in Khurásán, and brings them to submission. Renewed quarrels between the ministers Rashídu'd-Dín and 'Alísháh. As a result of intrigues the former was dismissed from his post and sent to Tabríz in disgrace. (603) In the winter Abú Sa'íd went to Baghdad, where, on Dhu'l-Qa'da 20, A. H. 717 (= Jan. 24, 1318) the Amír Súnuj died. In the spring Abú Sa'íd returned to Sultániyya, while Amír Chúbán went to hunt in Adharbáyján, taking Rashídu'd-Dín with him, in spite of his unwillingness to leave Tabríz. The partisans of his rival 'Alísháh succeeded in poisoning the minds of Sultán Abú Sa'íd and the Amír Chúbán against him, and finally on the 18th of Jumáda i, A. H. 718 (= July 18, 1318) he was put to death, with his son 'Izzu'd-Dín Ibráhím, near Abhar. (604) Overthrow of Amír Zanbúr in Ramaḍán of this year, on account of his opposition to Amír Chúbán, who had made himself very unpopular by his severities. War between Qúrmishí and Chúbán. (605) The latter is extricated from his embarrassments by Táju'd-Dín 'Alísháh. Further mischief wrought in Adharbáyján by the Amírs Iranchín and Qurmishí, both of whom belonged to the Karáyit tribe of the Mongols. Sultán Abu Sa'íd meets them in battle at Miyána in Rabí' ii, A. H. 719 (= May—June, 1319), and utterly routs and destroys them. It was on account of the Sultán's courage in this battle that he received (606) the title of *Baháddur*. On Rajab 20, A. H. 719 (= Sept. 6, 1319) Amír Chúbán married Sátí Beg, the daughter of 'Uljáytú. Death of Amír Ḥusayn b. Aq-búqá in Muḥarram, A. H. 722 (= Jan.—Feb., 1322). Amír Timúr-tásh, son of Amír Chúbán, governor of Rúm (Asia Minor), revolted, but was reduced to obedience by his father, who put to death his evil counsellors, and brought him to the Sultán, who shortly afterwards reinstated him. Death of the minister 'Alísháh in Jumáda ii, A. H. 724 (= June, 1324) at 'Uján. He was the only minister of the Mongols who died a natural death, and was succeeded by his son

Amír Ghiyáthu'd-Dín Muḥammad, who was soon, however, displaced by Malik Nuṣratu'd-Dín 'Adil, called Ṣá'in Wazír. (607) In A. H. 725 (= A. D. 1325) Amír Chúbán, passing through Gurjistán, invaded the realms of Uzbek Khán, and devastated them, to avenge the devastation wrought by him when he came to Persia. Dismissal of Ṣá'in Wazír from the position of Grand Wazír. Dimashq-Khwája, son of Chúbán, succeeds him. Amír Chúbán sends his eldest son Ḥasan against Zábúl and Kábúl to attack Tirma Shírín, whom he defeated. He then ravaged those countries, and defaced the tomb of Sulṭán Maḥmúd of Ghazna. To this impious act the author ascribes the fall of the family of Chúbán which shortly ensued. (608) The king, alarmed at the growing power of this family, sought an occasion against them, and on Shawwál 5, A. H. 727 (= Aug. 24, 1327) a rumour was put about that Chúbán had been put to death in Khurásán, and an attack was made on the house of his son Dimashq-Khwája, who was killed. Verses by Shamsu'd-Dín of Sáwa on this subject. Chúbán, on receiving this news, put to death Ṣá'in Wazír the ex-minister in revenge at Herát, and marched on 'Iráq. The king hastened from Sulṭániyya to meet him. When Chúbán reached Ray and the king Qazwín, many of the *amirs* who were with Chúbán deserted him and joined the King, whereupon he fled with his women, leaving the bulk of his baggage. At each stage he left behind some of his followers, so that finally, having crossed the desert, he reached Herát with only 17 followers, and there sought shelter from Malik Ghiyáthu'd-Dín [Kart], who, in Muḥarram, A. H. 728 (= Nov.—Dec., 1327), treacherously slew him, together with his son Jaláw Khán and several of his principal followers. But Ghiyáthu'd-Dín [Kart] did not profit by his treachery, for shortly afterwards both he and his son Ḥáfız died. Tímúr-Tásh, another of Chúbán's sons, fled to the Sulṭán of Egypt, who, fearing his popularity, put him to death in

Shawwál, A. H. 728 (= August, 1328), and sent his head to Sultán Abú Sa'íd. (610) Chúbán's son Ḥasan and his son fled to Khwárazm, where they were honoured by king Uzbek, but soon afterwards Ḥasan was killed in battle, and his son died a natural death. Shaykh Maḥmud, another of Chúbán's sons, who was governor of Gurjistán, was taken prisoner by Abú Sa'íd's troops and put to death at Tabríz, and in short the family of Chúbán was practically exterminated. Thereupon Ghiyáthu'd-Dín Muḥammad, son of the talented but unfortunate Rashídu'd-Dín Faḍlu'lláh, the author's master and patron, was made prime minister, jointly with Khwája 'Alá'u'd-Dín Muḥammad b. 'Imádu'd-Dín, but six months later all the power was vested in him, (611) while his ex-coadjutor was placed in charge of the finances of the Empire and appointed *wazír* to the governor of Khurásán. Execution of Nárín-Ṭagháy and Tásh-Timúr at the beginning of Shawwál, A. H. 729 (= July 29, A. D. 1329). Praises of Shamsu'd-Dín Muḥammad b. Nizám al-Ḥusayn al-Yazdí. Verses cited from Zahiru'd-Dín Fáryábí. The author prays for the long life and prosperity of Sultán Abú Sa'íd and of his just and accomplished ministers.

[ADDITIONAL CHAPTER, OMITTED IN MOST MSS.
AND NOT INCLUDED IN THE ORIGINAL.

*Account of the Muzaffari Dynasty, which included seven
rulers, and reigned in Fárs, etc.*

from A. H. 718—795, a period of 77 years.

Pp. 613—755.]

Mawláná Mu'ínu'd-Dín Yazdí wrote a history of this dynasty, which however, is written in so florid a style (614) and contains so many exaggerations that the writer of this chapter, Maḥmúd Kutbí(?¹), having read the *Ta'rikh-i-Guzida*,

1) The diacritical points and correct reading of this word are doubtful. See Rieu's *Persian Catalogue*, p. 82.

determined to enrich its contents with a brief account of the House of Muẓaffar, from the time of its rise to power until its destruction by Tímúr-i-Lang (Tamerlane). (615) The author, who composed this treatise in A. H. 823 (A. D. 1420), describes his qualifications for this task, and asks the indulgence of his readers (616).

(1) *Amír Mubárizu'd-Dín Muḥammad.*

He was the son of al-Muẓaffar, son of al-Manṣúr, son of al-Ḥájj Amír Ghiyáthu'd-Dín, who was from Khwáf in Khurásán. His ancestors had come thither from Arabia in the time of the Muḥammadan Conquest, and six centuries later, in the time of the Mongol Invasion, they retreated southwards to Yazd. The Ḥájji had three sons, Abú Bakr, Muḥammad and Manṣúr. The two former were attached to the service of the Atábek 'Alá'u'd-Dawla ¹⁾ of Yazd. When Hulágú Khán marched against Baghdád, the Atábek sent Abú Bakr b. al-Ḥájji with 300 horsemen to assist him. After the capture of Baghdád, this Abú Bakr was sent with an army to the Egyptian frontier, and was killed in battle by the Arabs of Khafāja. His brother Muḥammad succeeded him as lieutenant to the Atábek of Yazd, until he also died, leaving no issue.

Manṣúr b. Ḥájji.

The third brother, Manṣúr, dwelt at the little town of Maybud near Yazd, and assisted his father during his lifetime. He had three sons, Mubárizu'd-Dín Muḥammad, Zaynu'd-Dín 'Alí, and Sharafu'd-Dín Muẓaffar. The first had one son, Amír Badru'd-Dín Abú Bakr, who was the father of Sháh Sulṭán.

Sharafu'd-Dín Muẓaffar.

He was the youngest of the three brothers, but the most

1) MS. 'Alá'u'd-Dín. See the foot-note on p. 118.

virtuous and talented. (617) He dreamed that the sun arose from the house of the Atábek ‘Alá’u’d-Dawla and entered the collar of his rōbe. When he rose up, the sun broke into several pieces and fell from his skirt. He enquired the interpretation of this dream, and was informed that it portended the passing of the power from the present Atábeks to his family, where it would remain for as many years as the number of the pieces into which the sun had broken. He was entrusted shortly afterwards by the Atábek Yūsuf-Sháh b. ‘Alá’u’d-Dawla with the government of the Maybud district, and succeeded in clearing the mountains there of a band of brigands from Shíráz who had taken up these abode there. Yūsuf-sháh, having killed the ambassadors of Arghún, was obliged to flee from Yazd towards Sístán. Muẓaffar accompanied him, but, an attempt having been made on his life, he left them, and came in A. H. 685 (= A. D. 1286) to Kirmán, where he was well received by Sultán Jalálu’d-Dín Súrghitmish Qará-Khitáy (618). After a while he returned to Yazd, and soon afterwards was presented to Arghún, who employed him in his service. Gay-Khátú shewed him even greater favours. The Atábek Afrásiyáb b. Yūsufsháh revolted in Luristán, and Gay-Khátú sent against him an army commanded by Muẓaffar, who, thanks to his influence and local knowledge, succeeded in pacifying the Atábek Afrásiyáb and bringing him back to his allegiance. After the death of Gay-Khátú, in Rabī‘ i, A. H. 694 (= Jan.—Feb. A. D. 1295), Muẓaffar repaired to Gházán’s camp, received all the insignia of authority, and was appointed *Amir-Hazdra*, or chief of a thousand men. (619) In the middle of Jumáda ii, A. H. 700 (= end of February, A. D. 1301) the Amír Mubárizu’d-Dín Muḥammad was born. On the death of Gházán and accession of Uljáytú in A. H. 703 (= A. D. 1303—4), Muẓaffar was assigned, in addition to the district of Maybud, the care of the roads from Ardistán to Kirmánsháh and from Herát and

Merv ¹⁾ to Abarquh. He also accompanied the Sultán on his campaign against Gílán. At this time the *wazír* Rashídu'd-Dín had a grudge against Muẓaffar, but his deputy, Sayyid Jalálu'd-Dín Káshí, succeeded in effecting a reconciliation. In A. H. 707 (= A. D. 1307—8) Muẓaffar was sent to Yazd and Shíráz, accompanied by his son Mubárizu'd-Dín Muḥammad. In A. H. 711 (= A. D. 1311—12) when Uljáytú marched to Baghdád, Muẓaffar met him at Kháníqín. A little later he was charged with the duty of subduing the rebellious Shabán-kára. (620) Shortly after this he fell ill, and, though he rallied after three months, he had a relapse (caused, as was supposed by poison administered by his enemies) and died on Dhu'l-Qa'da 13, A. H. 713 (= March 1, 1314). His body was conveyed to Maybud and buried in a college which he had erected and endowed. He left one son (Mubárizu'd-Dín Muḥammad) and three daughters ²⁾. His younger daughter was married to his nephew Badru'd-Dín Abú Bakr, to whom she bore Sháh Sultán. One of his daughters was the mother of Sultán Aḥmad's wife, while the other was the mother of Amír Ghiyáthu'd-Dín Muḥammad b. Qutbu'd-Dín Sulaymán-sháh b. Maḥmúd b. Kamál.

Mubárizu'd-Dín Muḥammad.

He was only thirteen years of age on the death of his father Muẓaffar. He was brave, orthodox, and a patron of learning, but cruel, bloodthirsty and treacherous. (621) He is despoiled by his rivals. Sharp fight with the Nikúdarís, in which his sister and other women take part. He is confirmed in his father's offices by Uljáytú, with whom he remains for four years. At the beginning of Shawwál, A. H.

1) Here and again on p. 634 of the original (p. 159 *infra*) the MS. has مَروست, perhaps an error for مَرَوْدَشْت, the well-known plain by Persepolis and north of Shíráz.

2) MS. "two", but three are afterwards enumerated.

716 (= Dec. 17, 1316) Uljáytú died, and was succeeded by his son Abú Sa'íd. In A. H. 717 (= A. D. 1317—8) Mubárizu 'd-Dín returned to Maybud. (622) Sayyid 'Aḍudu'd-Dín Yazdī repelled. Amír Kay-Khusraw b. Maḥmúd Sháh Injú¹), a descendant of Khwāja 'Abdu'lláh Anṣarí, whose family had for years ruled the southern coast of Persia, came to Yazd at this juncture, and, propitiated by the gift of a horse, made great friends with Mubárizu'd-Dín. The Atábek Ḥájji Sháh, the last of the Atábeks of Yazd, had a quarrel with the lieutenant of Amír Kaykhusraw and killed him. Thereupon Sulṭán Abú Sa'íd ordered (623) Mubárizu'd-Dín and Kay-Khusraw to attack Ḥájji Sháh, who, after a great battle, was completely crushed. In Shawwál, A. H. 718 (= Dec., 1318) Mubárizu'd-Dín visited the court and was confirmed in his governments. Soon afterwards the Sístánís, known as Nikúdarís, led by a certain Nawrúz, revolted. Mubárizu'd-Dín, then only 18 years of age, attacked them with only 60 horsemen. A fierce conflict ensued (624), in which Mubárizu'd-Dín was victorious, and pursued the Nikúdarís as far as Báfq, killing many of them, including Nawrúz. The captives and heads of the slain were sent to the Sulṭán's court, and there was wailing and lamentation in every household of the Nikúdarís, who, however, long continued the struggle, so that it required 13 or 14 years fighting and some 21 battles to reduce them finally to submission.

Birth of Sháh Muẓaffar.

(625) Sháh Sharafu'd-Dín Muẓaffar was born in A. H. 725 (= A. D. 1325). He was brave, pious and virtuous. His mother died while he was still young, and was buried at Kirmán in

¹) MS. has "Muḥammad", here, but further on "Maḥmúd", which is confirmed by the *Ḥáḥán-árá* (Brit. Mus., Or. 141, f. 167^a). 'Injú is a Mongol word denoting Crown lands or Royal estates, and was given to this family as a title because to them was entrusted the charge of these lands.

the college of Jamál-i-^cUmarí which his father had built. In A. H. 729 (= A. D. 1328—9) Amír Mubárizu'd-Dín Muḥammad went to Kirmán to marry Qutlugh Khán, the daughter of Sultán Quṭbu'd-Dín Sháh Jahán b. Sultán Jalálu'd-Dín Súrghitmish b. Sultán Quṭbu'd-Dín Muḥammad b. Amír Husámu'd-Dín Khamítbúr¹⁾ Táyangú b. Guldúz-i-Qará-Khitá'í. It happened that she had gone with her father to Shíráz, and thither Mubárizu'd-Dín followed her. His suit was successful, and his bride followed him to Yazd, and he met her at Abarqúh. Khwája Bahá'u'd-Dín b. 'Izzu'd-Dín was at this time *wazír*.

Birth of Sháh Shujá^c.

Jalálu'd-Dín Sháh Shujá^c was born on Wednesday, 22 Jumáda ii, A. H. 733 (= March 10, 1333). (626) In A. H. 734 (= A. D. 1333—4) Amír Muḥammad again visited the Camp of Sultán Abú Sa'íd, accompanied by his son Sháh Muẓaffar, and received from the Sultán the most notable marks of favour. Thereafter Mubárizu'd-Dín visited the Shrine of 'Alí b. Abí Ṭálib.

Death of Sultán Abú Sa'íd.

On the death of Abú Sa'íd in A. H. 736 (= 1335—6), chaos ensued (627), and pretenders to the throne arose on all sides. The *wazír*, Ghiyáthu'd-Dín Muḥammad b. Rashídu'd-Dín placed Arpá on the throne, but Amír 'Alí Páshá²⁾, the maternal uncle of the late Sultán, disapproved of this choice, attacked Tabríz, routed Arpá's troops, and put him and the *wazír* Ghiyáthu'd-Dín to death. In Jumáda i, A. H. 737 (= Dec. 1336) Sháh Quṭbu'd-Dín Maḥmúd was born.

1) In the *Jahán-gushá* this person is repeatedly mentioned under the name of "Khamídbúr". This MS. of the *Gusáida* has "Khamítar", probably for "Khamítbúr", a variant of the other form.

2) This, as Mírzá Muḥammad points out, seems to be the earliest recorded use of the title of *Páshá*. That it was borne by this Amír 'Alí is confirmed by Ibn Taghrí-bardí and the *Jahán-árá*.

The Amír Abú Ishāq Shaykh goes to Yazd.

Shíráz was ruled by the sons of Maḥmúd Sháh [Injú] (628), of whom the eldest, Amír Jalálu'd-Dín Mas'úd Sháh, was supreme. His youngest brother Jamálu'd-Dín Shaykh Abú Ishāq ¹⁾ went to Yazd, and was met at a distance of one parasang from that city by Amír Mubárizu'd-Dín Muḥammad. Thence he went to Kirmán, where he raised an army and returned to Yazd, which he endeavoured, but failed, to capture by stratagem. (629) At the intercession of Shaykh Shihábu'd-Dín 'Alí Bá 'Imrán he retired.

The Repentance of Amír Mubárizu'd-Dín Muḥammad.

In A. H. 740 (= A. D. 1339—40) Mubárizu'd-Dín b. Muẓaffar, being then forty years of age, adopted the life of a devotee.

Amír Pír Ḥusayn comes to Fārs.

Mubárizu'd-Dín's devout life was interrupted by a summons to join Amír Pír Ḥusayn, who was marching on Shíráz. After some hesitation he consented, and the two met at Iṣṭakhr. On hearing this, Amír Mas'úd Sháh b. Maḥmúd Sháh [Injú], the governor of Shíráz, escaped to Kázarún, whither he was pursued by Mubárizu'd-Dín. (630), who, having put him to flight, returned to lay siege to Shíráz. After a fierce sortie, the defenders were reduced to great straits, and finally capitulated to Amír Pír Ḥusayn, who conferred on Mubárizu'd-Dín the government of Kirmán. Thither he proceeded in the same year (A. H. 740), and took possession of that city without encountering any resistance from its ruler, Malik Quṭbu'd-Dín b. Násiru'd-Dín Muḥammad b. Burhán, who with his father, had ruled there for 35 years. (631) Mubárizu'd-Dín disbanded his army and sent for Sháh Shujá', who arrived a few days later.

1) Many of the poems of Ḥāfiz are in praise of this prince.

The army of Khurásán marches on Kirmán.

On the loss of Kirmán, Malik Qutbu'd-Dín set out for Khurásán, and asked for help from the king of Herát, who lent him an army of Ghúrís under the command of Malik Dá'úd. This army advanced to within four parasangs of Kirmán before Mubárizu'd-Dín was informed of its approach. He thereupon withdrew to Anár on the road to Yazd, and sent news to Amír Pír Husayn. Having collected an army, he marched back to Kirmán to attack the invaders, while Sháh Muẓaffar and Sháh Sultán aided him to the utmost of their power (632). The Khurásánís were driven back into the city, while Mubárizu'd-Dín alighted in the Mazdakán (?) quarter, subdued all the suburbs, and shortly afterwards routed the Khurásánís. Malik Qutbu'd-Dín again sought help from Herát. Meanwhile Amír Pír Husayn arrived from Shíráz to help Mubárizu'd-Dín, and the defenders of the city were hard pressed. Many notable men amongst them, such as Khwāja Táju'd-Dín 'Iráqí, came out and made their submission. In Jumáda ii, A. H. 741 (= Nov.—Dec. 1340) the city capitulated, Malik Dá'úd retired to Khurásán, and Mubárizu'd-Dín took possession of Kirmán. In the same year was born Sultán 'Imádu'd-Dín Aḥmad.

(633) Conquest of Bam.

The strong fortress of Bam was held by Akhí Shujá'u'd-Dín, who had been appointed its governor in the life-time of Sultán Abú Sa'íd, and who had already on several occasions fought and worsted the governors of Kirmán. Mubárizu'd-Dín, anxious to put a stop to his ambitions, despatched against him Qutlugh-sháh, and followed in person. A prolonged siege ensued, but the city was (634) finally captured, after a siege of three or four years. Akhí Shujá'u'd-Dín was spared at the time, but was afterwards killed.

War with the Arabs.

Certain Arabs in Herát, Merv ¹⁾, Şahn-i-Rúdhán, Rafsinján and Shahr-i-Bábak betook themselves to robbery, and Mubárizu'd-Dín with his son Sháh Muẓaffar and his *wazír* Ruknu'd-Dín Maḥmúd b. Rashíd set out to attack them, and inflicted on them a severe defeat. (635) Birth of Sháh Yaḥyá on Sunday, Muḥarram 14, A. H. 744 (= June 8, 1343). His name was determined by an augury drawn from the Qur'án, and the title of Nuṣratu'd-Dín was conferred on him on account of the recent victory over the Arabs.

Ministry of Khwāja Burhānu'd-Dín.

This minister, who was the son of Kamálu'd-Dín Abu'l-Ma'álí, claimed descent from the Caliph 'Uthmán. His father, after visiting the two Sacred Cities, came to Yazd, and there founded many mosques, hospitals and colleges. He died in A. H. 738 (= A. D. 1337—8). His son Burhānu'd-Dín then went to Shíráz, and in A. H. 742 (= A. D. 1341—2) was chosen *wazír* by Mubárizu'd-Dín. In A. H. 752 (= A. D. 1351—2) he retired, but when Fárs was added to the Muẓaffarī domains in A. H. 756 (= A. D. 1355) he received the double office of Chief Judge and Grand Wazír.

Account of Amír Pír Ḥusayn and Amír Shaykh Abú Ishāq.

(636) Attempts made by mischief-makers to sow discord between Amír Pír Ḥusayn and Mubárizu'd-Dín. In A. H. 742 (= A. D. 1341—2) the government of Iṣfahán was given to Amír Shaykh Abú Ishāq, who joined Malik Ashraf [b. Tímúrtásh b. Chúpán] when he marched against 'Iráq and Fárs. Amír Pír Ḥusayn was at Qaṣr-i-Zard collecting troops and munitions of war (637). He set out with a large army for

1) See *supra*, p. 154, *ad calc.* It is probable that "Herát" also is a mistake, and that both the places here referred to, like those following, were in the Kirmán district.

Isfahán, but was deserted by the Qāḍí Shamsu'd-Dín Šá'in and Amír Jalálu'd-Dín Ṭayyibsháh, the commander of the Turkmán army, who deserted to Malik Ashraf. Amír Muẓaffaru'd-Dín Salghar urged him to seek help from Mubárizu'd-Dín, but this his suspicions prevented him from doing, and he set out that same night for Tabríz to seek help from his cousin, Amír Shaykh Ḥasan b. Timúrtásh, who, however, cast him into prison. Most of his captains, including Ṣahíru'd-Dín Ibráhím-i-Šawáb, thereupon joined Mubárizu'd-Dín, who thus became possessed of an uncontested domain. (638) In Muḥarram, A. H. 744 (= June, 1343) a battle took place at Ná'in between Malik Ashraf and Sháh Muẓaffar and Sháh Sulṭán. Malik Ashraf was defeated and retired to Sulṭaniyya and Tabríz, where he collected a great army to invade Fárs. He plundered and massacred, and in the valley of Shi'b Bawwán, so celebrated for its natural beauties, he smoked to death some 2000 people who had taken refuge in a cave. (639) Malik Ashraf is recalled to Tabríz. The strong fortress of Sírján capitulates, and agrees to pay a yearly tribute of 100,000 *dinárs*. Khwāja Táju'd-Dín 'Iráqí saves himself from death at the hands of Mubárizu'd-Dín by a verse of poetry (640).

Amír Shaykh Abú Ishāq goes to Kirmán.

On the departure of Malik Ashraf from Fárs, Amír Shaykh's power greatly increased, and he assumed the title of king and struck coins and caused the *khutba* to be read in his name. In Šafar, A. H. 748 (= May—June, 1347) he marched on Kirmán, attacking Sírján on the way, and destroying the town with some 1200 of the inhabitants, but leaving the citadel un-reduced. On reaching Bahrámjird, some 15 parasangs from Kirmán, he ascertained that Mubárizu'd-Dín was awaiting him with a large army, whereupon he retired to Shíráz. (641) On his arrival there he made Amír Ṣahíru'd-Dín Ibráhím-i-Šawáb

his *wazir*, and when he was assassinated shortly afterwards he appointed Sayyid Ghiyáthu'd-Dín 'Alí and Shamsu'd-Dín Šá'in jointly to this post. The latter was soon compelled by the jealousy of the former to retire. He went to Hurmuz and the coast of the Persian Gulf, collected a large following, raided many towns, and finally determined to attack Kirmán, but was defeated and slain by Mubárizu'd-Dín. (642) On hearing this news, Amír Shaykh Abú Ishāq marched on Kirmán to take vengeance on Mubárizu'd-Dín, but was defeated in a great battle and retired on Shíráz by way of Taft.

Account of the Hazára.

Mubárizu'd-Dín, finding the Afgháns settled in the SE. of Persia disobedient and disloyal, distinguished the loyal Jurmá'is with a special badge, and ordered the Afgháns to be extirpated. (643) Amír Dawlatsháh, the chief of the latter, was put to death with seven other *amirs*.

Defeat of Mubárizu'd-Dín by the Afgháns¹⁾.

Soon after Mubárizu'd-Dín had returned to Kirmán, he heard (644) that the Afgháns and Jurmá'is had united and were plundering the country. Thereupon he marched against them, and the two forces met in the plain of Kháwun (?) The Afgháns were at first defeated, but returned while Mubárizu'd-Dín's troops were engaged in plundering, and made a fresh attack, in which Mubárizu'd-Dín sustained seven wounds and nearly lost his life. Idolatrous rites and sacrifices of Afgháns, taken from the Mongols, enabled Mubárizu'd-Dín to obtain from the doctors of Islám a declaration that this was a holy war and he a *Ghází* or champion of the faith.

1) I am not sure whether by "Afgháns" or "Awgháns" (اوغایان) the Author means the people whom we know under this name, but in any case (as appears from pp. 643, l. 5, 649, l. 9, and especially 662, ll. 12—13) he evidently regarded them and the Jurmá'is as Mongol tribes.

He returned safely to Kirmán, where Sháh Shujá^c and the *wazir* Burhánu'd-Dín were awaiting him.

(645) *Faithlessness of Amír Shaykh Abú Isháq.*

Mubárizu'd-Dín and Amír Shaykh Abú Isháq had made a treaty, one of the objects of which was to prevent the Afghans from making their way to Shíráz. When, however, the former sent Khwája Hájji Daylam there, the Afghans had already been received with honour. Abú Isháq, feeling ashamed, detained them, and sent 5000 men to help Mubárizu'd-Dín, but they had secret instructions to desert to the enemy in the middle of the battle. This treachery became known to Mubárizu'd-Dín, and thereupon Abú Isháq openly broke with him, and sent 2000 men under Amír Sulṭánsháh Jándár to help the Afghans, while he himself set out for Yazd, which he entered without fighting, Sháh Muẓaffar being at Kirmán. On hearing this, Sháh Muẓaffar at once marched to Maybud near Yazd, where his sons then were. He proceeded to garrison and fortify the place. Abú Isháq at once sent troops against him (646) under Muḥammadí and Zawára-i-Iṣfahání, but Sháh Muẓaffar routed them and took 70 of their chief men prisoners. Thereupon Abú Isháq sent some 20,000 men against Maybud, but these also failed to capture the fortress, and peace was concluded.

Events in Kirmán.

Meanwhile Amír Sulṭánsháh Jándár with his Afghans advanced on Kirmán, but Mubárizu'd-Dín kept them at a distance of four parasangs from the city. When Abú Isháq returned from Maybud he sent Sayyid Ṣadru'd-Dín to Kirmán to negotiate. Mubárizu'd-Dín complained of (647) Abú Isháq's faithlessness, but promised, out of compassion for the people, to abandon the war and make no attempt at

retaliation. So peace was concluded, and Sultānshāh returned to Shīrāz.

Account of the Afghāns and Furmā'is.

Finding no party willing to support them, the Afghāns submitted, and in one day received 1000 robes of honour, while some of their *amirs* attached themselves to the Court at Kirmān. At this juncture Muḥammad Beg, son-in-law of Malik Ashraf, marched against 'Irāq, and asked help from Mubárizu'd-Dín, who set out to follow them when they had nearly reached Iṣfahán, accompanied by some of the Afghāns. Treacherous intentions becoming apparent on their part, Mubárizu'd-Dín slew a great number of those who had accompanied him, and of those who were at Kirmān. Amír Tímúr, one of the bravest captains of Abú Ishāq, was also put to death on suspicion of treachery (648).

Campaign in the Garm-sir.

Winter being now near at hand, Mubárizu'd-Dín and his son Sháh Shujá^c, who was then 16 years of age, set out for Jíraft. On arriving there, they found the Afghāns holding the Qal'a-i-Sulaymání. Abú Ishāq again violated his promise and allowed the Afghāns at Shīrāz to march thither with Amír Sultānshāh Jándár, to collect the taxes from Mukrán, Hurmuz, etc. On arriving near Mubárizu'd-Dín's camp a message reached them from Abú Ishāq that he was sending six regiments to reinforce them, and that they should proceed to Kirmān. Amír Sultānshāh communicated this letter to Mubárizu'd-Dín. (649) This was the seventh time that Abú Ishāq had violated his promises. Desultory fighting and raiding went on until the spring came and the weather grew hot, when Mubárizu'd-Dín returned to Kirmān, whither he was followed by Sultānshāh, on whom he conferred many favours. As summer advanced they withdrew into the cooler

region. Then the Mongol ¹⁾ officers came and made their submission, and returned to Kirmán. The Nawrúzís, another tribe of Mongols ¹⁾, had always been loyal and peaceable, and so secured their safety. In A. H. 752 (= A. D. 1351—2) (650) a mosque was built outside the Zarand gate of the old city of Kirmán, and Mawláná 'Afífu'd-Dín, son of Muḥammad-i-Ya'qúb, was invited to come from Yazd and open it. Other buildings were erected with money derived from Mubárizu'd-Dín's estates at Maybud, and in A. H. 755 (= A. D. 1354) Mu'ínu'd-Dín Yazdí, the author of the original of this chronicle, was appointed professor in one of these colleges named the *Dáru's-Siyádat*.

Ministry of Qiwámu'd-Dín.

In A. H. 750 (= A. D. 1349—50) Qiwámu'd-Dín Muḥammad became *wazīr* to Sháh Shujá'. In A. H. 755 (= A. D. 1354) he was made viceroy. Next year he was *Qá'im-Maqám* of Kirmán, and acted as adviser and instructor to Sháh Shujá'.

Abú Isháq again marches on Yazd.

In A. H. 751 (= A. D. 1350—1) Abú Isháq, with a great army, laid siege to Yazd, whither Sháh Muẓaffar brought his sons from Maybud. (651) A battle takes place, in which several of Abú Isháq's officers are killed. A siege follows, but finally Abú Isháq has to retire to Shíráz. Grievous famine ensues in Yazd, and many die.

Conquest of Amír Beg Jakáz.

When Amír Beg Jakáz deserted the cause of Malik Ashraf, he came to Abú Isháq and was made commander of his army. After the retreat of Abú Isháq from Yazd, he was sent with Amír Kayqubád b. Kay-Khusraw in command of an army

¹⁾ *i. e.* the Awgháns or Afgháns, whom the author regards as a tribe of Mongols. See *supra*, p. 161, *ad calc.*

against Kirmán. Mubárizu'd-Dín, on hearing this, made a treaty for mutual defence with the Afgháns and Jurmá'ís (652), for each side had lost some 800 men in the recent wars, and so reconciliation was possible without dishonour. He also summoned Sháh Shujá^c from Kirmán and Sháh Muẓaffar from Yazd, and they foregathered at Rafsinján. Mubárizu'd-Dín and Amír Beg Jakáz met at Panj Angusht in Jumáda i, A. H. 753 (= June—July, 1352), and, after a fierce battle, Amír Beg's force was utterly routed and retired to Shíráz, while rich spoils fell into the hands of the victors, including a harp encrusted with jewels belonging to the Amír Kayqubád, the price of which enabled Mubárizu'd-Dín to equip and train 70 horsemen.

- (653) *Conquest of Shíráz by Mubárizu'd-Dín.*

Mubárizu'd-Dín now decided to march on Shíráz, and first moved to Bam, where he received from Murtaḍá A^cẓam Shamsu'd-Dín 'Alí of Bam a sacred relic to which his future good fortune is ascribed, namely a hair of the Prophet, which was afterwards deposited in the *Dáru's-Siyádat* of Kirmán. (654) Mubárizu'd-Dín then proceeded to Ríqán, where he nominated Jalálu'd-Dín Sháh Shujá^c his successor. Abú Isháq, hearing of the approaching attack, consulted the nobles and *'ulamá*. One of the latter, 'Aḍudu'd-Dín 'Abdu'r-Raḥmán al-Tijí advised him to make peace, and, his advice being accepted, he set out to seek Mubárizu'd-Dín. At Sírján he met Sháh Muẓaffar, who was coming from Yazd, and they proceeded together, coming up with Mubárizu'd-Dín in the plain of Arzúya (?) and Dasht-bard. Mubárizu'd-Dín received al-Tijí very graciously and assigned him an allowance of 50,000 *dínars* and 10,000 for his attendants. He also read Ibn Ḥájib's Commentary on the *Mufaṣṣal* with Sháh Shujá^c. He also tried to dissuade Mubárizu'd-Dín from continuing his march on Shíráz, but the latter declined, on the ground that Amír Shaykh Abú Isháq

had already violated his promises eight times, and proceeded to Furg and ʿĀrim, while al-ʿIjī went by way of Nayrīz to Shabānkāra. (655) Mubārīzu'd-Dīn reached Fārs in Ṣafar, A. H. 754 (= March, 1353), and Abū Ishāq advanced to meet him with an army, but fell back next day on Shīrāz, whither he was followed by Mubārīzu'd-Dīn.

Capture of the Castle of Sarband.

Majdu'd-Dīn of Sarband surrendered his castle, and was confirmed in the Wardenship of it and of Khafrak, but soon rebelled, whereupon Mubārīzu'd-Dīn, accompanied by his son Shāh Shujāʿ, attacked and subdued it. Majdu'd-Dīn and his elder son went to Shīrāz, while his younger son and his followers were captured and put to death. He then returned to lay siege to Shīrāz but fell ill for a time, while Shāh Muẓaffar was also taken seriously ill, and (656), notwithstanding all that the physicians could do, died in Jumāda ii, A. H. 754 (= July, 1353) and was buried at Maybud in the Muẓaffariyya College. He was 28 years and a half in age when he died, and left four sons, Shāh Yaḥyā, Shāh Manṣūr, Shāh Ḥusayn and Shāh ʿAlī, and two daughters.

Capture of the Red Castle (Qalʿa-i-Surkh).

Shortly after this, Shāh Shujāʿ set out to capture the Red Castle situated 4 Parasangs from Shīrāz, which was occupied by some of Abū Ishāq's troops. It was reduced, and the spoils were divided by Shāh Shujāʿ amongst his troops. Meanwhile Mubārīzu'd-Dīn, in spite of his illness, continued to prosecute the siege of Shīrāz. On Friday, 6th of Rabīʿ i, A. H. 754 (= April 11, 1353) Ḥājji Qiwāmu'd-Dīn Ḥasan, one of the chief men of Fārs (657), died, to the great grief of Abū Ishāq¹). His son narrates to the author of this history

1) Ḥāfiẓ has a *qifa* on this event, giving the date as above, except that the month is given as Rabīʿ ii, not Rabīʿ i. See Rosenzweig-Schwannau's edition of the *Diwān*, vol. iii, p. 304.

how he went, on the third day after Qiwámu'd-Dín's death, to see Abú Isháq, who lamented the time he had spent in studying astrology, and the mistakes into which it had led him, and recited verses on its futility. (658) Abú Isháq aroused the hostility of the Shírázis by putting to death Sayyid Amír Hájji Darráb and Hájji Shamsu'd-Dín. Finally in the month of Ramaḍán [A. H. 754 = October, 1353] Ra'ís 'Umar, son of 'Alá'u'd-Dín, caused the Múrdistán gate to be left open, and Mubárizu'd-Dín and his troops entered the town on Shawwál 3 (= Nov. 1, 1353), and Abú Isháq, with some of his followers, fled to Shúlistán, and thence to the White Castle (*Qa'ṣa-i-Sapīd*), noted since Sásánian times for its strength. He then demanded help from Amír Shaykh Ḥasan, governor of Baghdad, who sent his son Amír Āq-búqá by way of Shúshtar to help him. (659) On hearing that Sháh Shujá' was advancing against them, however, Āq-búqá returned to Baghdad, while Abú Isháq fled to Iṣfahán. Mubárizu'd-Dín conferred the government of Kirmán on Sháh Shujá', and handed over to him 'Alí Sahl, the ten-year-old son of Abú Isháq, Amír Beg Jakáz, and Kulú Fakhru'd-Dín. The second was drowned in the Kirmán river, the last was put to death at Kirmán, and the child was murdered near Rafsinján, though it was pretended that he had died a natural death. His grave is now regarded as a holy place, and a supernatural light is said to shine over it at times. (660) ¹⁾ Mubárizu'd-Dín's good government of Fárs, encouragement of learning and repression of dissipation. Quatrain on this composed by Sháh Shujá'. In A. H. 755 (= A. D. 1354) Mubárizu'd-Dín set out to conquer 'Iráq, accompanied by Sháh Shujá' and the Afghán, Arab and Jurmá'í levies. Sháh Shujá' left Kirmán in the month of Rabī' i (= April), but at Shahr-i-Bábak he was deserted by the Afgháns and Jurmá'ís. After he had joined his father, news

1) A blank space left here in the MS. seems to indicate a missing title.

reached them that Amír Ay-Tímúr, commander of Abú Isháq's army, had gone to Shúlistán, joined Amír Ghiyáthu'd-Dín Manşúr, governor of the Shúl, and intended to seize Shíráz. Thereupon Sháh Shujá^c set out for Shúlistán, but, finding no trace of them there, carried off all their cattle. The rebels had gone to Kázarún, whence they doubled back on Shíráz and effected an entry by the Kázarún gate. Sháh Sultán, Mubárizu'd-Dín's governor of Shíráz (661), was completely taken by surprise, and fled to Sháh Shujá^c. The invaders set fire to the quarter of Múrdistán, which was most loyal to Mubárizu'd-Dín. Sháh Shujá^c hastened back to the town, which he entered by the Iştakhr gate, and gallantly attacked the rebels. Ay-Tímúr was killed by an arrow, and his forces routed, and afterwards another force of Shúls and other disaffected nomads was routed by Sháh Shujá^c at the Kázarún gate. (662) Complete security restored in Shíráz by Sháh Shujá^c. Verses on this ¹⁾. Another attempt made by 'Imádu'd-Dín Maḥmúd and Amír Salgharsháh, the nephew of Amír Shaykh Abú Isháq, to overthrow the Muẓaffarí rule in Fárs. These collected an army at Dárábjird, and invited the Afghán Mongols ²⁾ to join them. They were promptly attacked by Sháh Shujá^c, who put them to flight. (663), and then returned to Shíráz. At this time Majdu'd-Dín surrendered the strong castle of Quhandiz [or Fahandir] to Sháh Sultán, and also Amír Shaykh Abú Isháq's treasures, which were stored up there. He was pardoned by Sháh Shujá^c for his rebellion, and these treasures were given to him.

*Mubárizu'd-Dín swears allegiance to the Caliph
and besieges Isfahán.*

Mubárizu'd-Dín occupied the Castle of Márdánán [or Marwá-

1) A blank space here seems to indicate a missing title.

2) See foot-note on p. 161 *supra*.

nán] near Isfahán, the defenders of which, notwithstanding their numbers, refused to come out to fight him. In A. H. 755 (= A. D. 1354), having sworn allegiance to the 'Abbásid Caliph al-Mu'taḍid ¹⁾ Bi'lláh Abú Bakr, he restored the Caliph's name in the *khuṭba* (from which it had been omitted ever since the Mongol invasion) throughout 'Iráq, exactly 100 years after the sack of Baghdad by the Mongols. Tradition cited *à propos* of this. (664) Meanwhile Amír Shaykh Abú Isháq was trying by every means to recover his dominions. He pardoned Sulṭánsháh, whom he had held prisoner at Ṭabarak for some time, and, relying on his loyalty, sent him to rally the Afgháns and Jurmá'ís; but Sulṭánsháh made his way to Luristán and thence to Shíráz, where he joined Sháh Shujá'. As winter drew on, the siege of Isfahán was raised, but in the spring the task of subduing it was entrusted by Mubárizu'd-Dín to Sháh Shujá'. When the army had encamped at the gates of Isfahán, Sayyid Jalálu'd-Dín Mír-Mírán, governor of that place, hid himself. (665) A few days later news came that Abú Isháq, with the Atábek Núráward b. Sulaymánsháh b. Aḥmad, had gathered an army in Luristán. Sháh Shujá' decided that he must first disperse this, and so marched to Kandamán and thence to Fírúzán. Mubárizu'd-Dín also came hither with lightning speed. Thereupon the Atábek returned into Luristán, while Abú Isháq went to Shúshtar, Sháh Shujá' returned to lay siege to Isfahán, and Mubárizu'd-Dín encamped at Márwánán to bar the return of the enemy. Soon afterwards Jalálu'd-Dín Mír-Mírán made his submission to Sháh Shujá', who returned to Shíráz.

1) The MS. here has wrongly "al-Muṭṭasid". Ibn Taghrí-bardí in his *Nu-júmū's-Záhira fí Mulúki Miṣr wa'l-Qáhira* records under the year A. H. 754 the death of the Caliph al-Hákim bi'amri'lláh Abu'l-'Abbás Aḥmad. As he had not nominated his successor, a meeting of the nobles and judges was held, and they elected Abú Bakr b. al-Mustakfi bi'lláh Abi'r-Rabí' Sulaymán, and swore allegiance to him under the title of al-Mu'taḍid. See also as-Suyúṭi's *Ta'rikhu'l-Khulafá*, Cairo ed., p. 201.

Conquest of Shabánkára.

Description of Shabánkára, its strong fortress, its mills, its gardens, and its general prosperity. (666) Its ruler was at this time Malik Ardashír, who defied Mubárizu'd-Dín, and collected an army to resist him. Mubárizu'd-Dín sent his son Maḥmúd to deal with this rebellion. He subdued the place, and Ardashír fled.

Revolt and subjugation of the Hazára-i-Shádí.

The Hazára-i-Shádí had been well treated by Mubárizu'd-Dín, who had given them lands in fief, but they forgot these favours and rebelled towards the end of A. H. 756 (= January, 1355), in spite of the warnings of Amír Mubaraksháh (667) whom they plundered and drove away to Shíráz. Sháh Shujá^c marched against them, defeated them, and killed their leader, Amír Búqá, and many others of their chief men.

Sháh Shujá^c goes to Kirmán to extirpate the Afgháns and Furmá'is.

These tribes were settled in this region in the time of Sháh Shujá^c's great-grandfather Jalálu'd-Dín Súrghatmish to protect it. In course of time they waxed prosperous and multiplied. Sultán Sháh Jahán took a wife from amongst them and of that union was born Qutlugh, called "the Mother of Kings" (*Ummu's-Saláṭín*). When Mubárizu'd-Dín conquered Kirmán in A. H. 742 (= A. D. 1341—2) he (668) greatly honoured and strengthened this tribe. Yet nevertheless from time to time they rebelled, as has been mentioned. In A. H. 754 (= A. D. 1353), when Kirmán was bestowed on Sháh Shujá^c, he showed them fresh favour, yet in A. H. 755 (= A. D. 1354), when he set out to join his father at Shíráz, they revolted at Shahr-i-Bábak. On hearing now that Sháh Shujá^c was advancing against them, they retired to the mountains, and, being hard pressed, again craved and obtained forgive-

ness. Sháh Shujá^c entered Kirmán on Rajab 8, A. H. 757 (= July 7, 1356), and at this juncture his wife, the sister of Amír Súrghatmish-i-Afghání, and the mother of the princes Sultán Uways, Sultán Shiblí, and Sultán Jahángír, and of Sultán Pádisháh the wife of Sháh Yahyá, died. Two years earlier he had married another wife (669), and the marriage was consummated on Sha^cbán 12. Two robbers, Maḥmúd Tímúr and an Arab of Shahr-i-Bábak, were captured and put to death.

Sháh Shujá^c again marches on Isfahán.

At the end of Sha^cbán, Sháh Shujá^c left Kirmán. On the 2nd of Ramaḍán he reached Rafsinján, and on Tuesday the 9th he reached Yazd, where he remained three days, and then met his father Mubárizu'd-Dín outside Ná'in. A few days later news arrived that Amír Shaykh Abú Isháq had collected an army of the Hazára-i-Shádí at Jarbádhaqán (Gulpáyagán), and Mubárizu'd-Dín, leaving Sháh Shujá^c there (670), set out to attack them, but they dispersed the day before his arrival, leaving many of their stores and possessions. Meanwhile Sháh Shujá^c encamped at Fírúzán, one stage from Isfahán, whence he moved near to the Bágh-i-Karán, which adjoined the city wall. Several sorties were made by the inhabitants, in one of which the Amír Kay-Ká'ús showed great valour, and many of the Isfahánís were taken prisoner. Mubárizu'd-Dín, leaving Sháh Sultán to conduct the siege, returned to Shíráz.

Conquest of Luristán.

The Atábek Núr-áwárd, whose ancestors had ruled Luristán for generations, was from the first inclined to dispute Mubárizu'd-Dín's supremacy, and he and his kinsman Kayúmarth b. Takla wished to give their support to Amír Shaykh Abú Isháq. Mubárizu'd-Dín was anxious, on account of family connections, to avoid a conflict with them, but when (671)

Núr-áward allied himself with Abú Isháq, placed all his resources at his disposal, and marched on Işfahán, so that no doubt remained as to his hostility, Mubárizu'd-Dín was very angry. He sent Náşiru'd-Dín Khunjí, Amír Kamálu'd-Dín Husayn Rashídí, Khwája Ruknu'd-Dín 'Amídu'l-Mulk and Khwája Şadru'd-Dín Anarí to remonstrate with them, but without effect. In the year A. H. 756 (= A. D. 1355) when Mubárizu'd-Dín encamped outside Işfahán, the Atábek Núr-áward sent the Qádí Quţbu'd-Dín, the chief judge of Luristán, as an ambassador to him. In Muḥarram, A. H. 757 (Jan. 1356) it was decided to invade Luristán. Sháh Shujá^c joined his father, and the expedition started, in spite of the intense cold. When they reached Bahbahán, however, the weather turned warmer. At this juncture news arrived that Kayúmarth, Shaykh 'Isá the Kurd, and other chiefs, were advancing with an army of 10,000 horse and foot. Thereupon Mubárizu'd-Dín (672) prepared for battle, entrusting the right wing to Sháh Shujá^c and the left wing to Sháh Maḥmúd, while he himself took command of the centre, in company with his grandson Sháh Yahyá. In the battle which ensued Kayúmarth was killed and his army defeated. Next day the survivors, including the Atábek Shamsu'd-Dín Pashang b. Salgharsháh b. Aḥmad b. Yúsufsháh b. Shamsu'd-Dín Alp-Arghún b. Hazárasp b. Abú Ṭáhir b. Muḥammad b. 'Alí b. Abu'l-Ḥasan Faqlú'í, and 'Alá'u'd-Dín 'Aṭá, Táju'd-Dín Takín-Tásh, Siráju'd-Dín 'Umar Lál-pá, and the other chiefs came to make their submission, and were well received. On reaching Idaj¹⁾, the capital of Luristán, news arrived that Núr-áward had occupied the strong fortress of Súsan. Sháh Shujá^c set out to attack him, whereupon he retreated to another fortress. Mubárizu'd-Dín, having practically subdued Luristán, conferred the government of it on the Atábek Shamsu'd-Dín Pashang, the cousin and son-in-law of Núr-áward, whom he

1) The modern Mál-Amír, one of the chief Bakhtiyarí centres.

soon succeeded in capturing and deprived of his eye-sight. Mubárizu'd-Dín, returning homewards from Idaj, celebrated his victory by a great hunt in the plain of Rakhshábád (673).

Conquest of Isfahán and capture of Shaykh Abú Isháq.

While the campaign in Luristán was in progress, Sháh Sulṭán was vigorously besieging Isfahán, whither Shaykh Abú Isháq had returned. Sayyid Jalálu'd-Dín Mír-mírán took part in the defence, and the siege dragged on through the hard winter until the spring, when many of the garrison came out and joined Sháh Sulṭán's forces, to the great discouragement of Shaykh Abú Isháq and his ally Jalálu'd-Dín, which was presently increased by the treacherous surrender of the fortress of Ṭabarak to Sháh Sulṭán by its warden. (674) Seeing the discouragement of the besieged, Sayyid Jalálu'd-Dín, abandoning his wife and family, escaped from the city with one attendant and fled to Káshán. Shaykh Abú Isháq, unable to get out of the city, took refuge in the house of Mawláná Nizámu'd-Dín Aṣīl, the Shaykhu'l-Islám of 'Iráq. Finally his whereabouts was discovered, and he was brought to the Castle of Ṭabarak, news of his capture being sent to Amír Mubárizu'd-Dín, who ordered him to be sent to Shíráz. In the *maydán* of that city he was brought before Mubárizu'd-Dín, who was surrounded by all the *ʿulamá*, judges and nobles of Fárs, and there he was put to death by Amír Quṭbu'd-Dín, the youngest son of Sayyid Amír Ḥájji Ḍarráb, whom he had formerly slain. (675) Two quatrains recited by him at his death ¹⁾.

1) The poet Háfiz has many poems on Shaykh Abú Isháq, amongst others the following on his death, of which he gives the date as 21 Jumáda i, A. H. 757 (= May 22, A. D. 1356): —

بروز كاف وائف انر جمادے الاول * بسال ذال دگر نون و زى على الاطلاق
خدايگان سلاطين مشرق و مغرب * خديو کشور لطف و کرم باستحقاق
مسيهر علم و حيا آفتاب جاه و جلال * جمال دني و دين شاه شيخ ابراستحقاق
ميان عرصه ميدان خور بتيغ عدم * نهاد بر دل احباب خویش داغ فراق

Rebellion of the Afgháns and Jurmá'ís.

In the year A. H. 757, when Sháh Shujá^c set out for Shíráz on his way to Luristán, he was accompanied by a number of *amírs* and soldiers of the Afgháns and Jurmá'ís. Amír 'Alí Malik, who had hitherto been loyal, was appointed to go to Rúdbár. Soon after his arrival there he had a quarrel with Taqtáy as to a certain pasture, as a result of which Taqtáy was slain, and 'Alí Malik obtained possession of an undisputed territory. He took captive Amír 'Izzu'd-Dín, chief of the Jurmá'ís, but could not kill his brother Shamsu'd-Dín, who was in attendance on Sháh Shujá^c. He sent 'Izzu'd-Dín in chains to Kirmán, but on the way thither he escaped, unknown to his custodians, and took refuge with his tribe, where he gathered round him a number of men who bore resentment against 'Alí Malik, marched against him, and killed him. When news of this reached Amír Mubárizu'd-Dín, he wished to march at once and take vengeance (676), but, being engaged in a campaign against Adharbáyján, he was compelled to postpone his intention for a year.

The Subjugation of Tabriz.

In Muḥarram, A. H. 758 (January, 1357) Mubárizu'd-Dín, having overcome all his rivals and occupied Fárs and 'Iráq, set out for Iṣfahán with a large army. Near that city he was met by all the notables and chiefs, who escorted him to the palace, where he received the homage of Sháh Sulṭán, who expected, but did not receive, much favour for his service, for the Minister Khwája Burhānu'd-Dín had accused him of embezzling a sum of 700 *túmáns* from the revenues of 'Iráq. This caused a certain estrangement, in spite of which Sháh Sulṭán gave a great banquet, at which, however, Mubárizu'd-Dín, who was violent, passionate and ill-natured, behaved with great rudeness. (677) This increased the enmity already existing between the uncle and nephew. At

this juncture an ambassador arrived from Jání Beg Khán b. Uzbek Khán with 300 horsemen, bringing the news that the Khán had come to Tabríz, killed Malik Ashraf, and assumed supreme authority; and that he now summoned Mubárizu'd-Dín to his presence to perform the duties of *Yasáwul*, or Marshal, incumbent on him as formerly on his father. Mubárizu'd-Dín replied in harsh terms, and entrusted the entertainment of the ambassadors to Sháh Sultán, whose anger was further increased by this new and unexpected burden. After they had departed, news arrived that Jání Beg had fallen sick and had returned to his own tribe (*ulus*), leaving Akhí Júq in Tabríz. This news decided Mubárizu'd-Dín to undertake the conquest of Adharbáyján. Then news came by successive messengers that Jání Beg was dead, and had been succeeded by his son Bardí Beg, who had thereupon put his brothers to death. Mubárizu'd-Dín forthwith began his preparations, selected 12,000 men from the armies of 'Iráq and Fárs, and set out for Tabríz. Amír Akhí Júq, being informed of this, came out from Tabríz to meet him with 30,000 horsemen. (678) The two armies met at Miyána. Mubárizu'd-Dín entrusted the right wing to Sháh Shujá', the left to Sháh Maḥmúd, and himself took command of the centre, having Sháh Yaḥyá with him. He ordered his soldiers to fire three arrows each and then charge. Kamálu'd-Dín Luṭfu'lláh, son of Ṣadru'd-Dín 'Iráqí, produced the sword of Khálid b. Walíd "the Sword of God", and recited the prayer engraved upon it three times, and one of the arrows fired struck down the enemy's standard-bearer. Akhí Júq's right wing broke Mubárizu'd-Dín's left wing and threatened to encircle his centre, but Mubárizu'd-Dín and Sháh Yaḥyá fought with such valour that Amír Akhí Júq's army was completely routed, and its leaders mostly slain or taken captive, and Mubárizu'd-Dín's sons pursued them to Nakhjuwán, where they feasted for three days. (679) Mubá-

rizu'd-Dín was greatly incensed at this, reprimanded them, and honoured only Sháh Yahyá, who had remained with him and had fought with great valour. On the Friday he himself ascended the pulpit and delivered a homily. News arrived that an army was advancing on Tabríz from Baghdád, and Mubárizu'd-Dín decided to withdraw. On the march he was continually threatening punishments to his sons and others, and they, being alarmed, laid the matter before Sháh Sultán, who, having already a grudge against Mubárizu'd-Dín, incited them to seize their father, telling them that he certainly intended to blind them and exclude them from the succession in favour of his youngest and favourite son, whose mother was Badí'u'l-Jamál. (680) They therefore agreed together on reaching Isfahán to seize and bind their father Mubárizu'd-Dín. They arrived there on Tuesday in the middle of Ramaḍán, A. H. 759 (= Aug. 21, 1358). On the following Thursday at midnight Sháh Sultán came with one attendant to Sháh Shujá's house and announced that he would flee, as it was said that Mubárizu'd-Dín was acquainted with the plot, and that if so he would certainly kill all the conspirators. It was therefore agreed that before sunrise next day they should put their plans into execution. Sháh Sultán then proceeded to Sháh Maḥmúd, who was in the bath, and gave him the same information, whereupon he at once mounted and came to the house of his father Mubárizu'd-Dín, who was busy reading the *Qur'án*. Sháh Maḥmúd waited outside in the porch, while Sháh Shujá and Sháh Sultán stood at the door of the room in which Mubárizu'd-Dín was, and sent five or six men in to seize him. He, on seeing them, understood what was intended, and sought for his sword, but it was not at hand. The conspirators, therefore, were able to seize and bind him. At the same time Sháh Sultán went and killed Khwája Burhānu'd-Dín. That night they conveyed Mubárizu'd-Dín to the Castle

of Ṭabarak and blinded him ¹⁾. (681) Reflections of the author on the vicissitudes of Fortune. Mubárizu'd-Dín is conveyed from Ṭabarak to Qal'a-i-Isfíd ("the White Castle") in Fárs. After a month or two he told the warden of the castle that he had not wholly lost his sight, and persuaded him (682) to befriend him. Finally, after much correspondence, an understanding was arrived at between Mubárizu'd-Dín and his sons. The former was permitted to come to Shíráz and to have with him Badí'u'l-Jamál and his youngest son Sulṭán Báyzád, together with his body-servants, while the government was to be carried on in his name and with his approval. When he had been for two or three months at Shíráz, he made a plot with some of his adherents to seize and kill Sháh Shujá' when he came to see him. Sháh Shujá', being informed of this, ordered his accomplices to be put to death, and himself to be transferred to the Castle of Tabar in the Garmsír, or hot region, of Fárs. Then he fell ill, and was removed in consequence to the Castle of Bam, where he died at the end of Rabi' i, A. H. 765 (= beginning of January, 1364), at the age of 65, having reigned 40 years, 22 years in Yazd, 13 years in Kírmán, and 5 years over 'Iráq and Fárs.

*Falálu'd-Dín Sháh Shujá' b. Muḥammad b. Muẓaffar
b. al-Manṣúr b. Hájji Khusrawí [? Khurásání].*

(683) Praise of this Prince's virtues and talents. He began his studies at the age of seven, and in A. H. 742 (= A. D. 1341—2), when only nine years of age, he had learned the *Qur'án* by heart. His studious character and love of learned men. His excellent memory. Specimens of his Arabic (684) and Persian verse. His valour and skill in arms. On his

1) Háfiz refers to this event in a fine *qif'a* which will be found on pp. 230—232 of Rosenzweig-Schwannau's edition, vol. iii. It begins: —

دل منته بر دین و اسباب او * ز آنکه از وی کس و فاداری ناید

succession to the throne he bestowed Persian 'Irāq and Abarqúh on Sháh Maḥmúd and Kirmán on Sulṭán Aḥmad, and made Khwája Qiwámu'd-Dín Muḥammad his Prime Minister. At the beginning of Muḥarram, A. H. 760 (= Dec. 3, 1358) he set out for Kirmán to chastise the rebellious Afgháns and Jurmá'ís. Thence he proceeded to Bam, Jíraft and (685) Manúján. He defeats the Afgháns and kills a great number of them. The Afgháns rally and again give battle, but after a fierce fight, in which Sháh Shujá^c himself took part, sue for peace. They did not, however, observe the truce, and permission was given to plunder their possessions. (686) The Afgháns then got Khwája Shamsu'd-Dín Muḥammad to intercede for them, and by means of the Shaykhu'l-Islám Ṣadru'd-Dín 'Abdu'l-'Azíz, a descendent of Burhānu'l-Aqtáb Shaykh Shihábu'd-Dín 'Úráyashtí, succeeded in obtaining forgiveness from Sháh Shujá^c by promising obedience in the future. Sháh Shujá^c then returned to Shíráz. Shortly afterwards his brother Sháh Maḥmúd rebelled against him, attacked and took Yazd, placed Khwája Bahá'u'd-Dín Qúrijí there as governor, and himself marched to Iṣfahán.

Sháh Yaḥyá is sent to Yazd.

At this time Sháh Yaḥyá, Sháh Muẓaffar's son and Sháh Shujá^c's nephew was imprisoned in the Castle of Quhandiz [MS. "Fahandir"], but he succeeded, with the help of confederates, in seizing the governor and taking possession of the castle. Sháh Shujá^c sent an army to besiege him. (687) Finally a truce was concluded, on condition that Sháh Yaḥyá should evacuate the castle and retire to Yazd, but, though treated with honour by Sháh Shujá^c, he continued at Yazd to intrigue against him. Verses of Sháh Shujá^c on this subject. Sháh Shujá^c marches towards Yazd, and sends Khwája Qiwámu'd-Dín Muḥammad thither from Abarqúh, where he himself remains. A rumour is started that

one of Qiwámu'd-Dín's intimates named 'Abdu'r-Raḥmán Kúnbání was intending to assassinate him, and Qiwámu'd-Dín, without investigating the matter, immediately caused (688) 'Abdu'r-Raḥmán to be put to death. Yazd was soon reduced to great straits, and Sháh Yahyá was obliged to submit to his uncle Sháh Shujá^c, who accepted his excuses. Text of the fresh agreement concluded between the uncle and nephew. (689) Sháh Shujá^c then returned to his capital, ordering his army to raise the siege of Yazd. Soon afterwards he set out for Qaṣr-i-Zard, because Sháh Maḥmúd threatened rebellion. The *wazīr* [Qiwámu'd-Dín] was accused by his enviers of being disloyal, and was arrested, fined, and ultimately put to death with torture in the middle of Dhu'l-Qa^ada, A. H. 764. His place was taken by Khwāja Kamálu'd-Dín Rashídí.

The Conflict between Sháh Shujá^c and Sháh Maḥmúd.

Sháh Shujá^c now marched on Iṣfahán against his brother Sháh Maḥmúd, and besieged him there for one or two months. Daily skirmishes took place, and one day Sháh Maḥmúd succeeded (690) in decoying Sháh Sulṭán and a number of the besiegers into an ambush in the suburban lanes (*kúcha-bāgh-há*), and in taking Sháh Sulṭán captive and killing his younger brother Amír Mubáriz. Sháh Sulṭán was blinded by his foes, as he had formerly blinded the late king Mubárizu'd-Dín. Quatrain by Ṣadru'd-Dín 'Iráqí on this subject. After this defeat Sháh Shujá^c retired to Shíráz, and Sháh Maḥmúd began to seek support and alliance from Sulṭán Uways at Tabríz. Simultaneously with Mu'ínu'd-Dín's second mission to Iṣfahán, Amír Mubarak-sháh Aynágh came from Tabríz to Iṣfahán to endeavour to create trouble (691) and to induce Sháh Maḥmúd to revolt. Reinforcements arrived from Tabríz led by Amír Shaykh 'Alí Aynágh, Amír Sátí Bahádur, Mubaraksháh Dúlí, and sundry Amírs, like Ghiyáthu'd-Dín

Shúl, Salghur-sháh Turkmán, etc., and Sháh Yahyá as well as Sháh Maḥmúd joined them. The combined army marched out of Iṣfahán in A. H. 765 (= A. D. 1363—4), and Sháh Shujá^c advanced to meet them from Shíráz, entrusting his right wing to his youngest brother Sultán Aḥmad, and his left wing to his eldest son Sultán Uways. Sultán Aḥmad, angered at not being admitted to the Council of War held by Sháh Shujá^c and his *amirs*, deserted in the night to Sháh Maḥmúd, and many of the soldiers followed his example. Sháh Shujá^c, however, undeterred by these defections, gave battle near Khwánsár. (692) When night fell the battle was still undecided. Sháh Shujá^c fell back on Shíráz, while the opposing army scattered, many of the leaders retreating swiftly to distant places, *e.g.* Sayyid Humámu'd-Dín to Iṣfahán, the son of Amír Shaykh 'Alí Aynágh to Káshán, and Sháh Yahyá to Yazd, while Sháh Maḥmúd and Amír Shaykh 'Alí reached Iṣfahán by different routes, and decided to take no further action until they should learn what had befallen the army of Sháh Shujá^c. News reached them that Sháh Shujá^c had retreated to Shíráz. In passing by the Band-i-Amír he had confided the fortress there to one of his *Amirs*, who being inexperienced and timorous, surrendered that strong place to the enemy as soon as they summoned him to do so. Sháh Shujá^c, meanwhile, having remained a few days in Shíráz to re-equip his army, marched back to seek revenge, but was attacked by a pain in the foot which compelled him to return. Now there was a certain Dawlatsháh who had been the faithful servant of the unfortunate Qiwámu'd-Dín, and who had been imprisoned for a few days at the time of his master's execution, but was afterwards released and taken into favour (693). This man had been sent by Sháh Shujá^c to Kirmán to bring money to Shíráz for the payment of the army. On reaching Sírján he met Sultán Shiblí and Amír Súrghatmish, who were advancing to Shíráz with reinforce-

ments for Sháh Shujá^c, and persuaded them and [Badru'd-Dín] Hilál, Sultán Shiblí's guardian (*Atábek*) to return with him to Kirmán. There he seduced many of the *Amirs* and nobles from their allegiance; put to death Amír Hájji the Master of the Horse (*Mir-ákhúr*), who was governor of Kirmán on behalf of Sháh Shujá^c, and Sultán Shiblí's *Atábek*, Badru'd-Dín Hilál; imprisoned Sultán Shiblí in the Qal'a-i-Kúh; and assumed the supreme power. (694) When news of these events reached Sháh Shujá^c he was greatly discouraged, and at this juncture Sháh Maḥmúd's army arrived before Shíráz and daily skirmishes took place. Finally Sháh Shujá^c decided to send his son Sultán Uways to seek Amír Súrghatmish (who was believed to be still loyal) in the Garmsír and to march with him against Kirmán to subdue Dawlatsháh; but they could effect nothing. Meanwhile the siege of Shíráz dragged on, until finally Sháh Maḥmúd sent a message to his brother Sháh Shujá^c to say that the "foreign" *Amirs* from Baghdád prevented him from concluding any peaceful agreement, but that if Sháh Shujá^c would retire to Abarqúh for a while until he could induce these *Amirs* to disperse, a satisfactory agreement could be concluded, and a fair partition of the country effected between them. (695) Sháh Shujá^c consents. Text of his reply to his brother. They meet at the castle of Quhandiz [MS. Fahandir], and Sháh Maḥmud agrees to restore the Castle of Sar-i-Band-i Amír to Sháh Shujá^c, so that he could go that way to Abarqúh. His wife, Khátún-i-^cUzmá, and youngest son, Sultán Zaynu'l-^cAbidín, (696) with Amír Ikhtiyáru'd-Dín Ḥasan Qúrchí, however, took the road by Shúlistán, while Sháh Shujá^c himself went by Qaṣr-i-Zard, wherein he acted wisely, as he thereby evaded a party of the hostile *Amirs* from Tabríz who had intended to intercept him. His governor at Abarqúh, Jalálu'd-Dín Túránsháh, received him most loyally, and they agreed to march on Kirmán and endeavour to overthrow the usurper Dawlatsháh.

They set out in the month of Isfandarmudh, A. H. 765, with a small army equalling in numbers the army of the Prophet at the Battle of Badr (*i. e.* 313). Dawlatsháh came out to meet them with an army of 4000 men. An Arab *Amir* named Maḥmúd brought this news to Sháh Shujá^c, who immediately set out from Shahr-i-Bábak for Sírján. The two armies met towards sun-down; Sháh Shujá^c, in spite of the smallness of his force, attacked valourously (697), and was completely victorious, capturing abundant spoils and putting Dawlatsháh to rout. Next day he advanced to Kirmán, and on reaching Sháhábád, one parasang from the city, found that Dawlatsháh had closed the city gates and was preparing to withstand a siege. Finally, however, he was induced by Amír Ramaḍán Akhtájí to surrender, on condition of pardon for his offences, this promise being guaranteed by the *wazir* Khwája Túránsháh. Next day Dawlatsháh came out, accompanied by his nobles, and received presents and robes of honour. Shortly afterwards, however, Sháh Shujá^c, being informed that Dawlatsháh meditated a fresh act of treachery and even an attempt at assassination, (698) put him to death. Sultán Uways and Amír Súrghatmish were, on the other hand, honoured and rewarded. Sháh Shujá^c soon afterwards set out to try to recapture Shíráz, and received reinforcements and adhesions at Nayríz and other places on his way, but, being deserted by the Afghán and Jurmá'í contingents, and sickness also having attacked him, he was compelled to return to Kirmán.

Campaign in the Garmsír.

Sháh Shujá^c next marched into the Garmsír to subdue the Afgháns, who retreated to mountain fastnesses, issuing forth to fight whenever an opportunity presented itself. (699) The campaign was fruitful of hardship to the besiegers, and the Afgháns asked for help from Sháh Maḥmúd, while Sháh Yahyá and some of the *Amirs* came to help Súrghatmish.

Sháh Yaḥyá sought to be reconciled to his uncle Sháh Shujá^c. Text of the letter written by the latter to the former in response to these overtures. (700). Sháh Shujá^c, being again attacked by pain in the foot and other complaints, retired two or three stages. His antagonists, deeming him afraid, prepared to attack him, whereupon he turned back, fell upon them unawares, and defeated them. Most of them submitted, including Amír Súrghatmish, who, with Dá'úd-i-Ghúrí, had taken refuge in the Qal'a-i-Sulaymání. Dá'úd, however, escaped to Shíráz. Sháh Yaḥyá set out from Shíráz with an army for Yazd, followed by Mubáraksháh Aynágh. A battle took place between them at Khírama (701), and they turned back. Sháh Yaḥyá sent from Yazd to demand the elder daughter of Sháh Shujá^c in marriage. The request was granted and the marriage concluded. Sháh Shujá^c then set out to subdue Fárs. At Chahár Gunbad Sháh Manṣúr b. Sháh Muẓaffar b. Muḥammad b. Muẓaffar came from Yazd to do allegiance to his uncle, who treated him with much honour. From Shahr-i-Bábak Sháh Shujá^c turned back to Shíráz, and Sháh Maḥmúd came to meet him. Pahlawán Khurram advanced from Mashhad to support Sháh Shujá^c, fell in with Sháh Maḥmúd's army, and was almost defeated when Sháh Shujá^c and his army arrived on the scene (702), and Sháh Maḥmúd suffered a severe defeat, two hundred of his best horsemen being drowned in a river which they attempted to cross in their flight.

Conquest of Shíráz.

Sháh Shujá^c then returned to Shíráz. At Púl Basá he was again attacked by Sháh Maḥmúd on Saturday, 16th of Dhu'l-Qa'da, A. H. 767 (= July 25, 1366) and a great battle took place. The people of Shíráz agreed to open the gates to Sháh Shujá^c, and on Sunday, 24th of Dhu'l-Qa'da, Sháh Maḥmúd retreated towards 'Iráq. Sulṭán 'Imádu'd-Dín Aḥmad

left him and made his submission to Sháh Shujá^c, who once again ruled in Fárs, (703) and again frequented the assemblies of the learned. Thus he attended the lectures of Mawláná Qiwámu'd-Dín Faqih Najm and began to study the *Uṣūl* of Ibn Hájib with the commentary of Mawláná 'Aḍudu'd-Dín 'Abdu'lláh. He appointed as Chief Qáḍí "the Sháh^c of the Age" Mawláná Bahá'u'd-Dín 'Uthmán Kúh-gelú'í and made Quṭbu'd-Dín Sulaymán-sháh b. Khwája Maḥmúd Grand Wazír. He also sent Mawláná Ghiyáthu'd-Dín Kíní to Mecca to build a rest-house for pilgrims and buy a plot of ground for a tomb for himself, giving him 200,000 *dinārs* for this purpose. Both the tomb and the rest-house are still in existence. Arabic verse composed by Sháh Shujá^c for the latter. In the year A. H. 770 (= A. D. 1368—9) he swore allegiance to the Caliph al-Qáhir bi'lláh Muḥammad b. Abí Bakr al-'Abbásí ¹). After he had established himself in Fárs, in A. H. 768 (= A. D. 1366—7) he (704) marched on Iṣfahán. Sháh Maḥmúd sent messengers with conciliatory letters to him, peace was concluded, and he retired. Some while afterwards Sháh Maḥmúd's wife, Khán Sultán, the daughter of Amír Kay-Khusraw b. Sháh Maḥmúd-i-'Injú, wrote to Sháh Shujá^c offering, if he passed through 'Iráq, to surrender Iṣfahán and hand over her husband, Sháh Maḥmúd, bound to his brother. She added that he should lose no time, as a large army was expected shortly from Tabríz, conveying the daughter of Sultán Uways. Sháh Shujá^c thereupon again set out for Iṣfahán and encamped outside the city. Sháh Maḥmúd sent a deputation of the leading citizens to wait on his brother and try to conciliate him, offering complete submission to

1) There is no evidence of the existence amongst the puppet-Caliphs of Cairo of any one bearing this name and title. According to as-Suyúṭí's *Ta'rikhu'l-Khulafá* (Cairo ed., pp. 202—3) the titular Caliph at this period was al-Mutawakkil 'ala'lláh Abú 'Abdi'lláh Muḥammad b. al-Mu'taḍid, who was chosen Caliph in A. H. 763 and deposed in favour of al-Wáthiq bi'lláh in A. H. 785 (= A. D. 1361—1384).

his commands. Sháh Shujá^c, seeing his brother's humility (705), agreed to meet him, and concluded a fresh agreement with him, after which he again returned to Shíráz. In the same year he arrested and imprisoned Khwája Quṭbu'd-Dín Sulaymán-Sháh, and blinded his son Amír Ghiyáthu'd-Dín Maḥmúd, and sent him a prisoner to Kirmán. Quṭbu'd-Dín Sulaymán-Sháh escaped from prison, went to Iṣfahán, and was made *wazír* by Sháh Maḥmúd. Sháh Shujá^c made Sháh Ḥasan the son of Sháh Maḥmúd Sayyid Mu'nu'd-Dín Ashraf of Yazd his *wazír*. Sháh Maḥmúd's wife, Khán Sultán, always filled with the desire of avenging the death of her uncle Amír Shaykh [Abú Isháq] and her other relatives, continued to plot for the destruction of the Muẓaffarís, and therefore kept urging Sháh Shujá^c to subjugate 'Iráq, and also endeavoured to pass off as her own child the baby son of one of her waiting women. These matters were finally brought to the knowledge of her husband Sháh Maḥmúd, who, having satisfied himself of their truth, ordered her to be strangled. At this juncture the daughter of Sultán Uways came with a great army from Tabríz to 'Iráq to reinforce him. He then again advanced against Fárs, and Sháh Shujá^c collected an army and came out to meet him. (706) The two armies met at Chásht-khwár. Sháh Shujá^c entrusted the right wing to Sultán Aḥmad and the left to Sháh Manṣúr, himself taking the centre. A fierce battle ensued and lasted all day. Sháh Shujá^c withdrew to Shíráz, but Sháh Manṣúr with the left wing achieved a partial victory, and entered Shíráz laden with spoil.

Sháh Ḥasan is killed and Túránsháh becomes Wazír.

At this juncture Sháh Ḥasan showed to Sháh Shujá^c a letter purporting to be written by Khwája Jalálu'd-Dín Túránsháh and Humámu'd-Dín Maḥmúd, (707) wherein they offered him their allegiance and promised to open the city gates to him if he advanced. On the back of this letter

Sháh Maḥmúd had written that he would come that very week. Summoned before Sháh Shujá^c to give account of this matter, the two accused persons declared that the letter was not in their writing, and that they had no knowledge of it. It happened that Sháh Ḥasan was laid up with pain in the foot. Amír Ikhtiyáru'd-Dín Ḥasan Qúrchí was sent to ascertain how the letter had come into his hands, and suspicion was aroused that it was a forgery effected by order of Sháh Ḥasan by Khwájá Maḥmúd-i-Ḥájji 'Umar Munshí. Sháh Ḥasan's *wazír* was thereupon seized, tortured and strangled, while Khwájá Jalálu'd-Dín Túránsháh was made *wazír*, a post for which his talents and virtues eminently fitted him. (708) When news of these events reached Sháh Maḥmúd, he at once turned back to Iṣfahán.

Rebellion of Pahlawán Asad b. Tughánsháh at Kirmán.

When Amír Maḥmúd, son of Amír Quṭbu'd-Dín Sulaymánsháh, was brought to Kirmán, he ingratiated himself with the governor, Pahlawán Asad, who was an old friend of his, and seduced him from his allegiance to Sháh Shujá^c. Sháh Yaḥyá also wrote to him from Yazd and inspired him with ambitions of sovereignty, but the presence of "the Mother of Kings", Khán Qutlugh, in Kirmán restrained him for a time from overt rebellion, until a serious quarrel broke out between the wrestlers and athletes of Kirmán and those of Khurásán, in which Khán Qutlugh espoused the cause of the Kirmánís and Pahlawán Asad that of the Khurásánís. Recriminations and complaints ensued, and Khán Qutlugh retired to Sírján. Thereupon Pahlawán Asad, relieved of her presence, began to strengthen the fortifications. Sháh Shujá^c refused to believe that he really intended rebellion, and Pahlawán Asad, having put the city in a state of defence, began to raise an army. (709) In spite of the exhortations of Sháh Shujá^c to his sons to avoid intestinal quarrels, his

eldest son Sultán Uways joined himself to a tribe of Afgháns and forged a letter in his father's name bidding Pahlawán Asad surrender Kirmán to him, and even began to advance with the tribe on Kirmán. Perceiving, however, that his enterprise was doomed to failure, he left his army and made his way to Iṣfahán to his uncle Sháh Maḥmúd. This increased Pahlawán Asad's boldness, and he proceeded to besiege Lakan, the Warden of Qal'a-i-Kúh, until he surrendered that fortress. He then arrested the agents of *Wá-lidatu's-Saláṭín*, forced them by torture to reveal to him the places where her treasures were concealed, and put Khwája Muḥammad 'Ulyá-ábádí in chains (710), taking from him all that he possessed, and finally killing him. He also poisoned Khwája Shamsu'd-Dín Muḥammad, called *Zahid* ("the Ascetic") and took his property, and in short greatly oppressed the people, so that Kirmán never again regained its former prosperity. Sháh Shujá', on learning of these events, sent Farrásh Hájji Bahá'u'd-Dín to Iṣfahán to effect a reconciliation with his brothers. Being assured in this quarter, he marched on Kirmán through the Garmsír by Jíraft and Bam, where he learned from the Warden, Amír Ḥusayn, details of the rebellion and tyranny of Pahlawán Asad. Sháh Shujá' then advanced hastily to Máhán and alighted at a place called Sháh-ábád, only one parasang from Kirmán. Here a fierce battle took place. (711) Sháh Maṣṣúr and his uncle Sháh Sultán Abú Yazíd alighted from their horses and valourously endeavoured to fight their way across the bridge by the Darwáza-i-Sa'ádat ("Gate of Happiness") and enter the city, but Sháh Shujá', fearing lest they should be slain, ordered them to retire, and, leaving his brother Sultán 'Imádu 'd-Dín Aḥmad to reduce the city by siege, himself returned to Shíráz. Sultán Aḥmad tarried some days at Zarand, where many deserters from the army of Kirmán joined him. Sháh Yaḥyá asked for reinforcements from Khwája 'Alí Mu'ayyad

Sabzawári, who sent him a hundred horsemen commanded by the Sarbadár Pahlawán (712) Ghiyáth-i-Túní. Being short of money wherewith to pay them, Sháh Yahyá sent them on to Pahlawán Asad, who, fearing further desertions from his force, would not set foot outside the city. Sultán Aḥmad encamped to the south of Máhán, where he was joined by Amír Muḥammad Jurmá'í and his fellow-Amírs, who had forced their way out of the city. Soon, the siege becoming more rigorous, the city began to suffer severely from lack of provisions. Finally permission was granted for the poorer people to leave the city, but many perished and the rest were scattered. When the siege had lasted eight months, Sultán Aḥmad was summoned to Shíráz, and the conduct of the siege was entrusted to Pahlawán Khurram, who induced Pahlawán Asad to submit. (713) A meeting between the two took place in the city in the Qaṣr-i-Humáyún, and it was agreed that Pahlawán Asad should send his brother Pahlawán Muḥammad b. Ṭughánsháh and one of his sons to Shíráz as hostages, and should surrender the citadel to the retainers of Sháh Shujá^c, namely to Pahlawán 'Alí-Sháh Marniyání and a hundred of his men. This siege of Kirmán began on Ramaḍán 20, A. H. 775 (= March 5, 1374), and ended early in Rajab, A. H. 776 (= first part of December, 1374), having lasted nine months and twenty days. Now there was a secret passage from the citadel to the Palace, and Pahlawán 'Alí-Sháh, having corrupted some of Pahlawán Asad's retainers, took advantage of it to send a party of determined men into the Palace to assassinate Pahlawán Asad. This was done on Friday in the middle of Ramaḍán, A. H. 776 (= Feb. 16, 1375), and Pahlawán Asad's head was sent to Shíráz. Sháh Shujá^c appointed Amír Ikhtiyáru'd-Dín Ḥasan Qúrchí governor of Kirmán. (714) He, by his justice and clemency, restored the prosperity of Kirmán, and, by his generosity, made it a rallying-point for learned and pious men.

*Death of Sháh Maḥmúd and march of Sháh Shujáʿ
on Tabriz.*

In the month of Shawwál of this year (March, 1375) news was brought to Sháh Shujáʿ from Tabriz that Sultán Uways was dead; and on Wednesday the 14th of that month (March 18, 1375) news arrived that Sháh Maḥmúd had died on Shawwál 9 (= March 13) and that the two factions in Iṣfahán known as Du-dánga and Chahár-Dánga were fighting, the former wanting Sultán Uways b. Sháh Shujáʿ to be *qá'im-maqám* or Viceroy, and the latter demanding a king. The deceased Sháh Maḥmúd was 38 years, five months and nine days old when he died, and had ruled over ʿIráq for 17 years, and for two years of this period over Fárs also. On hearing this news, Sháh Shujáʿ prepared to set out, and several messengers from Ṭabarak (715) and elsewhere urged him to make all possible haste to Iṣfahán. On approaching that city he was met by Sultán Uways and many of the *Amirs* and nobles of Sháh Maḥmúd, and took possession of Iṣfahán without opposition. Sultán Uways shortly afterwards had a fall from his horse and broke his leg. Sháh Shujáʿ continued his preparations for an advance on Tabriz, and raised an army of 12,000 men. He advanced by way of Jarbádhakán (Gulpáya-gán) and Qazwín. At the former place he received adhesions and reinforcements, but at the latter he met with opposition. He thereupon attacked the city and took it by storm, but restrained his troops from looting, threatening death to any who should offend in this way. He next advanced to Jurmá-khwárán, when Sultán Ḥusayn the son of Sultán Uways opposed his advance with 24,000 horsemen. Sháh Shujáʿ defeated the opposing army, and (716) took captive two of their leaders, ʿAbdu'l-Qáhir and Pahlawán Hájji Khar-banda, whom he sent in bonds with an announcement of his victory to Fárs and ʿIráq. He then occupied Tabriz without further difficulty, and sent

Sháh Maṣṣúr with 2000 horsemen to Qará-bágh, Amír Faraj to Nakhjuwán, Amír Isfahán-sháh b. Sulṭán Sháh Jándár to Awján, and other *Amirs* to other parts of Adharbáyján.

Return of Sháh Shujá^c to Tabriz.

When Sháh Shujá^c had been at Tabriz for two or three months, two nomad chiefs named Shiblí Dá'úd and 'Umar Júbdaṣṭí agreed to attack Awján with their followers and overthrow Amír Isfahán-sháh, proclaiming that Sulṭán Ḥusayn was at hand with 10,000 horsemen. In this plan they were successful, capturing Isfahán-sháh and scattering or slaying his soldiers, of whom the survivors fled to Tabriz. Sháh Shujá^c, in spite of the snow and the pain in his foot from which he suffered, at once set out in a litter and retreated without halting to Qazwín, where the people again opposed him (717), but he passed on, without concerning himself with them, to Káshán, where he was joined in a few days by Sháh Maṣṣúr and many of the *Amirs* who had been dispersed in different directions, and who contradicted the rumours of Sulṭán Ḥusayn's arrival. It was only two months later that he arrived from Baghdád at Tabriz, and, in exchange for the nobles of Tabriz taken captive and afterwards released by Sháh Shujá^c, sent Amír Isfahán-sháh to 'Iráq. Sháh Shujá^c gave the daughter of Sulṭán Uways¹⁾ in marriage to his son Sulṭán Zaynu'l-'Abidín, appointed him governor of Isfahán, and himself set out for Fárs, accompanied by many of the captains and nobles of 'Iráq. Being angry with Sháh Yaḥyá because of the help he had given to Pahlawán Asad, he sent an army against him to Yazd, and also composed some very uncomplimentary verses about him (5 couplets given). (718) Sháh Yaḥyá succeeded in persuading the army investing Yazd to take

1) i. e. Sulṭán Uways 'Ilkání of Tabriz, who had recently died, not the homonymous son of Sháh Shujá^c.

no action against him until he should have time to communicate with Shíráz and make his submission, but, when they were off their guard, he made a sudden sortie and put them to rout, seizing much spoil. The remnants of the army fled to Shíráz, and Sháh Shujá^c then resolved to go in person, to take revenge on Sháh Yaḥyá, but Sháh Manṣúr persuaded him to allow him to go instead. Sháh Yaḥyá, realizing that this army would not withdraw until they had made an end of him, sent his mother to intercede for him, and she eventually succeeded in effecting a reconciliation between the two brothers. The army, learning this, began to make off in successive bands for Shíráz, leaving only Sháh Manṣúr and his immediate followers at Yazd. (719) Sháh Yaḥyá now strove to persuade Sháh Manṣúr to go to Má-zandarán and raise an army there to enable them to carry out their joint projects, nor would he allow Sháh Manṣúr to enter the city. Finally the latter set out for Mázandarán, and Sháh Shujá^c arrived in person with a large army to punish Sháh Yaḥyá, who again, however, by means of the intercession of the daughter and elder sister of Sháh Shujá^c and his youngest son Sulṭán Jahángír, succeeded in pacifying the angry monarch and inducing him to withdraw to Shíráz.

In the year A. H. 780 (= A. D. 1378—9) Sháh Ḥusayn b. Sháh Muẓaffar b. Muḥammad b. Muẓaffar, the younger brother of Sháh Yaḥyá, came to Shíráz, and was well received by his uncle Sháh Shujá^c who appointed him deputy (*qā'im-maqám*) of his brother Sháh Manṣúr. In A. H. 781 (= A. D. 1379—1380) Sháh Shujá^c set out for Sulṭániyya, where a certain Sáriq ʿAdil had gathered together an army and was endeavouring by violence to usurp the supreme power. (720) He suffered a serious reverse; his great army, drawn from Fárs, ʿIráq and Luristán, was scattered, and he himself was thrown from his horse. Surrounded by a few faithful retainers he continued to fight on foot, until Malik Báwarchí, one of

his officers, gave him his own horse. Another officer, Akhí Kúchuk, "the Rustam of the Age", came up and stayed the panic, and presently 10,000 or 15,000 gathered round Sháh Shujá'. One of Sháh Husayn's standards and a set of his kettle-drums were recovered by them, and Sháh Shujá', taking this as a good omen, ordered shouts of victory to be raised. Hearing these, and seeing such trophies in the hands of their foes, Sáriq 'Adil's men were panic-stricken and fled to the city, which was soon afterwards occupied by Sháh Shujá'. Sáriq 'Adil and his captains took refuge in the citadel, and began to sue for peace. Sháh Shujá' received their overtures favourably, and a treaty was concluded. (721) Rich presents were given to Sháh Shujá', who then received Sáriq 'Adil with honour, left him in possession of the city, and returned with his army to Shíráz.

About this time several other events took place deserving of mention.

First, Sultán Zaynu'l-'Abidín, to whom the government of Isfahán had been entrusted, by reason of his youth and the pride of ignorance neglected his duties to the people. He was therefore dismissed, and Pahlawán Khurram was made governor in his stead. He on his death was succeeded by Pahlawán Muḥammad Zaynu'd-Dín. Ultimately Sultán Zaynu'l-'Abidín, after suffering a brief imprisonment, was restored.

Secondly, Sultán Aḥmad, the son of Sultán Uways¹⁾, rebelled in Tabríz, killed his brother Sultán Husayn and others of his kinsmen, and usurped control over the province of Adhar-báyján.

Thirdly, Pír 'Alí Bádak, one of the chief nobles of Hamadán, fled to Shíráz, where he was well received by Sháh Shujá' and sent to Shúshtar, which he subdued, appointing a servant named Islám as its governor, and himself proceeding to Baghdád, where he struck coins in the name of

1) Here again Sultán Uways 'Ilkání of Tabriz is intended.

Sháh Shujá^c, and caused the *khutba* to be read in his name.

(722) *Fourthly*, Sultán Aḥmad set out from Tabríz for Baghdád. Prince Shaykh ‘Alí and Pír ‘Alí Bádak went with an army to intercept him, but were both killed and their army routed, and Baghdád also fell into Sultán Aḥmad’s hands.

Fifthly, Sultán Uways, son of Sháh Shujá^c, sickened and died.

Sixthly, Sháh Manṣúr, who had been for a while a fugitive in Mázandarán, came to Sultániyya to Sáriq ‘Adil, who, since he claimed to be loyal to Sháh Shujá^c, arrested and imprisoned him. He was, however, released by some of his adherents, and came to Baghdad, where he was well received by Sultán Aḥmad, of whose sincerity, however, he was suspicious. Islám, the governor of Shúshtar, informed Sháh Shujá^c of this, and he sent Pahlawán ‘Alí Sháh Marniyání to Islám’s help. The former, as soon as he had established himself, designed to oust the latter, but his plot miscarried, and he himself was killed. In the same year Sultán Aḥmad sent Sháh Manṣúr to Shústár, into which he gained admittance by the help of certain friendly Shaykhs. He then gradually rid himself of his most powerful opponents, and began to harry the province of Luristán, killing and plundering the people. (723) The Atábek Pashang complained to Sháh Shujá^c and begged him to send an army and take Shúshtar. At this juncture an ambassador arrived from Baghdád, and Sultán Aḥmad complained of Sáriq ‘Adil, because he had placed his younger brother, Sultán Báyzád, on the throne at Sultániyya, and had thus created an estrangement between the brothers. Sháh Shujá^c answered both ambassadors according to their desires, promising to march on Sultániyya with an army, and, on his return thence, to proceed to Shúshtar by way of Lur-i-Kúchak.

Sultán Shiblí is arrested and blinded.

Sháh Shujá^c, on setting out from Shíráz, was accompanied

by his son Sultán Shiblī, who generally followed two or three stages behind him. At Baydá he wished to review his army before his father. (724) Certain mischief-makers sought to alarm Sháh Shujá° by misrepresenting the Prince's object, and accusing him of rebellious intentions, asserting that he was secretly in league with Amír Muẓaffaru'd-Dín Salghar-sháh Rashídī. Sháh Shujá°, recalling the legendary king Firidún's words to his undutiful sons (here given not from the *Sháhnáma*, but in Arabic), was much alarmed, and in the month of Rabī° 1, A. H. 785 (= May 1383) arrested both the accused, imprisoning the Amír Salghar-sháh in the citadel, and Sultán Shiblī in the castle of Iqlíd. Then one day, being drunk, he ordered Amír Ramaḍán Akhtájī and Khwája Jawhar-i-Kúchak to go to the castle and deprive the Prince of his sight. Next day Sháh Shujá° repented of his action, and sent off a mounted messenger to countermand the cruel order, but he arrived too late, and the king's repentance was vain. This cruel deed, moreover, brought him ill luck, for Khán 'Qutlugh "the Mother of Kings" died (725), and Sháh Ḥusayn, the brother of Sháh Yaḥyá and Sháh Maṣṣúr also died on that campaign. Sháh Shujá° then proceeded to Sultániyya. When he reached Qazwín, Sultán Báyzíd and Sáriq 'Adil came out to meet him, and were graciously received. Amír Ya°qúb-sháh the standard-bearer was sent to Sultán Aḥmad, and peace was concluded between the brothers. Sháh Shujá° removed Sáriq 'Adil from his post, and returned to Shíráz.

Sháh Shujá° marches against Shúshtar and Luristán.

On returning from Qazwín, Sháh Shujá° sent his army by way of Lur-i-Kúchak to Khurram-ábád, where he encamped beneath the citadel and received the allegiance of Malik 'Izzu'd-Dín, whose daughter he demanded in marriage. The service was conducted by Mawláná Sa°du'd-Dín Anasí, and four days

were devoted to the celebration of their nuptials. After this Sháh Shujá^c proceeded over bad roads and through mountains to Dizfúl and Shúshtar, the army suffering much from the cold, for it was winter. When they reached the Shúshtar river, heavy rain came on, which lasted for several days; but finally the weather cleared, and the Atábek Shamsu'd-Dín Pashang arrived, and also Sháh Manşúr, from the other side of the river, with 500 or 600 horsemen fully equipped. Thus they remained for a week, as the river was too high for them to be able to cross. On both sides there was talk (726) of peace. Sháh Manşúr came to one bank of the river, and Sháh Shujá^c to the other, and this was as near as they could come to meeting. Sháh Shujá^c then retired, promising the Atábek to send an army from Shíráz under the command of Sultán Báyzíd to reinforce him, and proceed with him to Shúshtar by way of Kúh-Gaylúya. Sháh Shujá^c returned to Shíráz, while the Atábek went to Idaj. On the march Faraj Aghá deserted Sháh Shujá^c and went to Shúshtar. On reaching Shúlistán, Sháh Shujá^c remained there a few days making merry, but, falling ill, he proceeded to Shíráz, where he was met by the ladies of the court, who were returning from Işfahán. Once more he plunged into an orgie of drinking, which he continued without intermission until his illness again grew serious, and he was obliged to take to his bed. His complaint baffled the skill of the physicians, (727) and he presently realized that he must die, and set about making all the arrangements for his funeral and interment. Meanwhile the *Amirs* and people were divided into two hostile parties as to who should succeed the dying king, one preferring Sháh Shujá^c's son Sultán Zaynu'l-'Abidín, and the other his brother Sultán Aḥmad. Sháh Shujá^c, on hearing this, sent for his son Zaynu'l-'Abidín, and gave him some fatherly advice on the necessity of unity and concord amongst kinsmen, of which the substance is given. (728) Zaynu'l-'Abidín was much moved by

this, and by his father's impending death, and on his coming forth from the death-chamber, Sháh Shujá^c sent for his brother Sultán Aḥmad and they wept together. Then Sháh Shujá^c gave Sultán Aḥmad a similar admonition, begged him to set out at once for Kirmán and assume the government of that city, and urged him not to suffer himself to be led into rebellion against Zaynu'l-^cAbidín, nor to give countenance to those mischief-makers who were already engaged in stirring up strife. He then gave him further advice as to his behaviour, and what he should seek and avoid. (729) Advice of Sháh Shujá^c to Sultán Aḥmad as to the government of Kirmán and Bam, the treatment of the tribes, and other matters, continued. (730) On that very day Sultán Aḥmad left Shíráz and set out for Kirmán. After this Sháh Shujá^c wrote a letter to Tímúr (Tamerlane). Text of this letter. (731) Same continued. (732) Same continued. Sháh Shujá^c mentions his age as fifty-three. He announces his choice of Zaynu'l-^cAbidín as his successor, and commends him and his other sons and brothers to Tímúr's favour. (733) Conclusion of letter. — Having completed all these arrangements, Sháh Shujá^c expired on Sunday, 22nd of Sha^cbán, A. H. 786 (= October 9, A. D. 1384), and was buried at the foot of the Mountain of Chil Maqám at Shíráz, according to the wish which he had expressed ¹). (734) His age at the time of his death was 53 years and 3 months, and he had reigned 27 years. On his death confusion ensued: the people of 'Iráq demanded Sháh Yahyá; Sultán Aḥmad, as already narrated, was ruler of Kirmán; and Sultán Zaynu'l-^cAbidín reigned in Shíráz in the place of his father.

1) This statement hardly agrees with that made on p. 703 of the text (p. 178 *supra*) to the effect that Sháh Shujá^c spent a large sum of money in buying a plot of ground for his tomb at Mecca.

*Reign of Zaynu'l-ʿĀbidīn b. Faldhū'd-Dīn Shāh Shujāʿ
b. Mubārizu'd-Dīn Muḥammad b. Sharafu'd-Dīn Muẓaffar
b. Shujāʿu'd-Dīn Mansūr b. Ghiyāthu'd-Dīn Hājji.*

No sooner had Zaynu'l-ʿĀbidīn succeeded his father than Shāh Yaḥyá marched from Iṣfahán to attack him. Sultán Báyzíd deserted the former and joined the latter. The two armies, however, separated without fighting, and some sort of agreement was made between the two rivals. Soon afterwards the Iṣfahánis, prompted by their intrinsic malice and turbulence, expelled Shāh Yaḥyá from their city (735), and he fled with his retainers to Yazd, while Sultán Báyzíd went to Luristán. Zaynu'l-ʿĀbidīn, being informed of this, appointed his mother's brother Amír Muẓaffar-i-Káshí governor of Iṣfahán.

*Sultán ʿImádu'd-Dīn Aḥmad b. Muḥammad
b. al-Muẓaffar b. al-Mansūr b. al-Hājji comes to Kirmán.*

Sultán ʿImádu'd-Dīn Aḥmad reached Kirmán on Friday, the 20th of Shaʿbān, A. H. 786 (= October 7, 1384), and was met by the loyal and God-fearing Amír Ikhtiyáru'd-Dīn Ḥasan Qúrchí, and other notables of the city, who brought him to the *Qaṣr-i-Humáyún* (Royal Palace) and delivered to him the keys. Amír Ḥasan wished, but was not permitted, to go to Shíráz. Two days later the news of the death of Shāh Shujāʿ arrived, and public mourning was observed. Sultán Aḥmad was enthroned as ruler of Kirmán. His virtues and beneficence, especially towards the ʿulamá. His lack of decision and easy-going character.

Amír Súrghatmish the Afghán joins his tribe.

Zaynu'l-ʿĀbidīn, having made peace with Shāh Yaḥyá, released Amír Súrghatmish (736), who had been for some time detained by Shāh Shujāʿ, and sent him to his tribe. Sultán Aḥmad, on his arrival at Kirmán, showed much favour to Amír Muḥammad Jurmáʿí, who had formerly served him.

faithfully, and imprisoned Amír Tákúr the Afghán. The Afghán *amírs* were, generally speaking, in a miserable and impoverished condition, and, on the arrival of Amír Súrghatmish in the Garmsír, at once joined him. Sultán Aḥmad, being informed of this by Amír Muḥammad, set out from Kirmán with an army. On reaching the Garmsír ¹⁾ he was joined by a number of warriors, whom he received with honour, and proceeded to Chahár Gunbad, where he was further reinforced by Amír Muḥammad with a number of the Jurmá'í *amírs*. Súrghatmish sent scouts to bring him correct information about this army, but these fell in with a detachment of Sultán Aḥmad's army and were put to rout. Súrghatmish thereupon retreated to the Garmsír to Tárím, leaving his brother Jamshíd in the Castle of Arzú. A letter from 'Alí [b.] Naṣr, the governor of Sírján, to Súrghatmish, promising him help, fell into Sultán Aḥmad's hands, and he caused 'Alí [b.] Naṣr to be put to death, and set out for Sírján, where he confiscated the traitor's possessions. Two or three days later the Sultán set out to lay siege to the Castle of Arzú, (737) which he subdued without much difficulty, and put certain suspected persons to death, sending Jamshíd in chains with the severed heads of the slain to Kirmán, whither he followed him. In A. H. 787 (= A. D. 1385—6) arrived an envoy from Tímúr, *viz.* Mawláná Quṭbu'd-Dín, bringing assurances of favour and friendship, and Sultán Aḥmad caused Tímúr's name to be inserted on the coinage and in the *khutba*. After this Amír Súrghatmish sought help from Shíráz, and received reinforcements commanded by Pahlawán Zaynu'd-Dín Shahr-i-Bábakí. Amír Muḥammad at once informed Sultán Aḥmad, who wished to march against Súrghatmish in person, but was dissuaded, and contented himself with sending an army commanded by Pahlawán 'Alí Qúrchí, who was "the

1) MS. "Shíráz", which is certainly an error, though the emendation is conjectural.

Rustam of the Army of Kirmán", supported by Amír Muḥammad Jurmá'í. (738) A battle took place in which Amír Muḥammad slew Súrghatmish in single combat with a blow of his mace, and the enemy, on seeing this, lost all discipline and courage and were speedily routed, with great losses in slain and prisoners. Sultán Aḥmad then appointed Pahlawán 'Alí Qúrchí governor of the Afgháns.

*Arrival of Sultán Abú Yazid [or Báyazid] b. Muḥammad
b. al-Muẓaffar at Kirmán.*

In A. H. 788 (= A. D. 1386—7) Sultán Báyazid set out from Luristán for Kirmán, sending Khwája Táju'd-Dín Salmání on in advance to announce his arrival. Sultán Aḥmad sent Mihtar Ḥasan the *farrásh* to meet him and prepare fodder and provisions for his escort. Sultán Báyazid halted at Shahr-i-Bábak, and his ill-disciplined and hungry soldiers began to loot and plunder. Sultán Aḥmad was much vexed at this, and refused to allow Sultán Báyazid to enter Kirmán, so he turned back disappointed to Yazd and joined Sháh Yahyá.

(739) Tímúr's first entry into 'Irág and Fárs.

In Shawwál, A. H. 789 (= Oct.—Nov., A. D. 1387) news arrived that Tímúr had advanced into 'Irág, and that Amír Muẓaffar-i-Káshí and all the nobles and captains of 'Irág had waited upon him and surrendered to him the keys of all the cities and fortresses. Sultán Zaynu'l-'Abidín with his *Amírs* left Shíráz and went towards Baghdád, while Sháh Yahyá busied himself in preparing suitable presents wherewith to propitiate Tímúr (who promised security to all who submitted to him) and ordered a certain sum of money to be paid to him for the maintenance of his army. His officers entered Işfahán to collect this money, but the Işfahánís rose against them and slew them all. Next day Tímúr's soldiers entered the city and made a general massacre, in which

nearly 200,000 of the inhabitants were slain. Then Tímúr set out for Fárs, and Sultán Aḥmad came from Kirmán to pay him his respects, sending Amír Ikhtiyáru'd-Dín Ḥasan on in advance. (740) The latter was well received by Tímúr, and in consequence sent messages to Sultán Aḥmad urging him to come without delay. He also met with a favourable reception from the great conqueror, and was by him confirmed in the government of Fárs, 'Iráq and Kirmán. Then Tímúr returned to his capital Samarqand.

Sultán Báyazíd comes to Kirmán.

Sultán Aḥmad was accompanied on his return to Kirmán by some of Tímúr's revenue officers. Sultán Báyazíd was preparing to march on India, but, on hearing how the kingdom had been apportioned by Tímúr, he returned to the Garmsír, where he was joined by the tribe of the Afgháns. Sultán Aḥmad was greatly disturbed by this news, the country being in disorder and the army scattered, some of the soldiers having even joined Sultán Báyazíd, but nevertheless he marched out to attack his rival, whom he defeated and took prisoner, but treated kindly (741) and forgave, though he put to death those who had misled him, and sent their heads with a proclamation of victory to Kirmán, whither he followed them, accompanied by his brother. Thence he went to Sírján on a hunting excursion, sending his brother to Manúqán to look after the revenues of Hurmúz. He then returned to Kirmán, where he was presently joined by his brother Báyazíd after he had compelled the people of Manúqán (or Manúján) to submit and pay tribute.

Capture of Sultán Zaynu'l-'Ábidín.

When Sultán Zaynu'l-'Ábidín, with his *Amirs*, soldiers and treasures, set out from Shíráz for Baghdád, he was met at Shúshtar by Sháh Manšúr, and brought across the river to

the city, outside which he encamped. He was hospitably entertained by Sháh Maṣṣúr, and was visited by the wife of the latter (who was the daughter of Sháh Shujá^c and therefore his sister or half-sister) and her son Sultán Ghadāfar. Gradually, as confidence increased, the soldiers of Zaynu'l-'Abidín, and finally he himself with his captains, ventured into the city in pursuance of their affairs, until suddenly Sháh Maṣṣúr seized and bound Zaynu'l-'Abidín and his chief officers, took possession of his treasure and property, and invited his soldiers to take service with him. (742) Being aware that his brother Sháh Yaḥyá was in Shíráz and that Tímúr had returned to Samarqand, Sháh Maṣṣúr imprisoned Zaynu'l-'Abidín in the citadel, induced most of his *Amírs* to join him, and marched on Shíráz. Sháh Yaḥyá, unable to meet him, retreated to Yazd, and Maṣṣúr occupied Shíráz without opposition. He seized the chief nobles, and blinded Amír Ghiyáthu'd-Dín Maṣṣúr Shúl. Sháh Yaḥyá, on reaching Yazd, lured Pahlawán-i-Muhaddhab, the governor of Abarqúh, thither on some pretext, and on his arrival put him to death, seized Abarqúh, and took possession of his treasure, which he had amassed in the course of many years. He then sent messengers to Sultán Abú Isháq at Síjrán, and induced him to enter into an alliance.

Sháh Yaḥyá marches on Kirmán.

When Sultán Abú Isháq, relinquishing all thought of Kirmán, allied himself with Sháh Yaḥyá, the latter marched from Yazd by way of Anár to subdue Kirmán, plundering as he went, until he arrived at Núq. Amír Ikhtiyáru'd-Dín Ḥasan, one of the principal nobles of Kirmán, had recently died. Sultán Aḥmad and his brother [Sultán Bāyazíd] set out on their march, while Sháh Yaḥyá proceeded from Núq to Báft, where he was joined by Sultán Abú Isháq and the army of Síjrán, and where the two armies met in battle. At this

juncture an ambassador, who was coming from the court of Tímúr to Kirmán (743), came up, and strove to effect a reconciliation, but without success. On Saturday, the 7th of Jumáda I, A. H. 792 (= April 23, 1390) a battle took place at Báft between the two factions, in which Sháh Yaḥyá was finally defeated and fled to Yazd, while Sultán Abú Isháq entrenched himself in Sírján. Sultán Aḥmad sent a proclamation of his victory with the heads of the slain to Kirmán, and proceeded to Sírján, which capitulated after a few days' siege. Abú Isháq surrendered, did obeisance to Sultán Aḥmad, was pardoned and received back into favour, and was restored to his former position as governor of Sírján. Amír Hájji Sháh, the brother of Abú Isháq's mother, who was deemed responsible for this rebellion (744) was, however, put to death after a brief imprisonment. In the same year, in the month of Shawwál. (Sept. 12—Oct. 10, 1390), Sultán Abú Isháq died, aged 37, and was deeply mourned by the people of Kirmán. He was a poet, and one of his quatrains is quoted as a specimen.

Sultán Zaynu'l-'Abidín comes to Isfahán.

When Sháh Manşúr had established himself in Shíráz, some of those charged with the custody of Zaynu'l-'Abidín at Shúshtar agreed to liberate him and bring him to Isfahán, where he was well received by the people.

*Reign of Sháh Manşúr b. Sháh Muẓaffar b. Muḥammad
b. Muẓaffar [b. Manşúr] b. Hájji.*

When Sháh Manşúr had established himself in Shíráz, he proceeded to attack and capture Abarqúh, and then marched on Isfahán, devastating the country as he passed. He returned, however, to Shíráz without effecting much, and found it suffering from famine and drought (745), in consequence of which many of the people of Fárs had perished

or emigrated. The Atábek Shamsu'd-Dín Pashang had been succeeded on his death by the Atábek Pír Aḥmad, between whom and his younger brother Malik Húshang a quarrel had arisen, in which the latter was slain. Thus internecine strife arose in Luristán, and Sháh Maṣṣúr proceeded thither and drove out Pír Aḥmad, who went to lay a complaint before Tímúr. Sháh Maṣṣúr meanwhile appointed Malik Uways, a local nobleman, governor of Luristán, and himself set out for Shíráz to prepare a fresh expedition against Iṣfahán. Meanwhile Sháh Yaḥyá had persuaded Zaynu'l-ʿAbidín that he must ally himself with Sultán Aḥmad to seek vengeance on Sháh Maṣṣúr, and the two allies agreed to meet at Sírján in Šafar, A. H. 793 (= January, 1391). There Sultán Aḥmad and his son Sultán Ghiyáthu'd-Dín Muḥammad were met by Sultán Zaynu'l-ʿAbidín coming from Iṣfahán, and entertained by Sultán Abú Isháq (746). After a few days they set out for Fárs. At Tárím they were joined by the Hazára tribe, but at Furg Sháh Maṣṣúr with a large army barred their way. Sultán Aḥmad made his way to Nayríz by way of Khush-Nawá. Sháh Yaḥyá sent word that he was coming with all speed and that his allies should await his arrival, so, in spite of the advice of their officers and nobles to continue their advance, they tarried some ten days in that neighbourhood. However, Sháh Yaḥyá did not arrive, and meanwhile Sháh Maṣṣúr re-entered Shíráz, raised and equipped a fresh army, and again took the field. Sultán Aḥmad went by way of Sarvistán to Pasá (Fasá), while Sháh Maṣṣúr proceeded by another road to the Garmsír. The two armies met on a Friday evening at Fasá. Sháh Maṣṣúr, who expected reinforcements, pretended to wish to arrive at a peaceful agreement, and battle was not joined until Saturday, when he fiercely attacked the armies of Kirmán and Iṣfahán, put them to rout, and killed many. The fugitives made for Kirmán, but Sultán Zaynu'l-ʿAbidín left them at Qatra and went to Iṣfahán,

while Sultán Aḥmad went to Kirmán, and Sultán Abú Isháq halted at Sírján.

*Isfahán is captured by Sháh Maṣṣúr, and Sultán Zaynu'l-
‘Abidín taken and blinded.*

(747) Sháh Maṣṣúr after his victory returned to Shíráz, and was joined by many deserters from the rival army. He then marched on Isfahán, and Sultán Zaynu'l-‘Abidín, unable to oppose him, fled to Khurásán by way of Ray. Sháh Maṣṣúr was now master of ‘Iráq. The governor of Ray, Músá “Jaw-kár” (“the barley-farmer”), treacherously seized Zaynu'l-‘Abidín and sent him bound to Sháh Maṣṣúr, who immediately deprived him of his eyesight. What Sháh Maṣṣúr subsequently suffered at the hands of Tímúr is regarded by the author as a punishment for this cruel deed. Sháh Maṣṣúr next proceeded to Yazd, and laid waste that city and its environs, after which he set out for Kirmán, whither he sent an ambassador bidding his uncle and his brother Sháh Yaḥyá renounce their allegiance to Tímúr and each send one of the sons and some retainers to accompany him to Khurásán and hold the river (Oxus) against a possible invasion of Tímúr. (748) In case of their refusal, he threatened them with war. Sultán Aḥmad declined to accede to this proposal, and pointed out the folly of provoking Tímúr. Sháh Maṣṣúr thereupon harried the neighbourhood and then returned to Shíráz, whence he presently set out again to lay siege to Yazd where Sháh Yaḥyá was. Several skirmishes took place, in one of which a certain Amír of Sháh Maṣṣúr’s named Gurgín was killed. Sháh Maṣṣúr, greatly enraged, laid waste the whole country-side and again advanced on Kirmán as far as Rúdán and Rafsinján, laying waste this country also. Some of his *Amirs* deserted him and joined Sultán Aḥmad, who accorded them a good reception. Sháh Maṣṣúr, alarmed at these desertions, withdrew to Shíráz, and succeeded by favours and gifts in inducing Sultán Abú Isháq

to join him (749) in attacking Kirmán. Abú Isháq advanced from Sírján into the Garmsír, and Sultán Aḥmad marched thither to meet him, halting for a month at Báft, where ambassadors from Tímúr came to him and informed him that their master was advancing with his army on 'Iráq and Fárs, and that it behoved him to meet them with the army of Kirmán at Ray. Sultán Aḥmad thereupon returned to Kirmán, where, prompted by certain envious and malicious slanderers, he put to death Pahlawán Quṭbu'd-Dín Ḥaydar on a false charge of intriguing with Sultán Abú Isháq. Tímúr's envoy ¹⁾ began to approach Kirmán at the beginning of A. H. 795 (= latter part of November, 1392), and Sultán Aḥmad with all his nobles went to meet him and bring him in to Kirmán. Sháh Maṣṣúr, who was then at Isfahán, retired to Shíráz and betook himself to the wine-bottle, so that for forty days no one saw him in public.

(750) *Second invasion of Fárs by Tímúr.*

Tímúr, on leaving his winter quarters in Mázandarán, and subduing Sultániyya and the neighbourhood, proceeded to Hamadán, whence he sent Muḥammad Sultán Bahádur through Kurdistán, with orders to rejoin the main army at Ḥuwayza and Dizfúl. At the same time he sent prince 'Umar Shaykh Bahádur by way of Qum, Áwa, Sáwa and parts of Lur-i-Buzurg and Lur-i-Kúchak to meet him at the same rendezvous. Malik 'Izzu'd-Dín the Lur was at that time engaged in a dispute with his son, but on hearing of the advance of Tímúr's troops they at once made peace, and, going in opposite directions, evacuated Lur-i-Kúchak. Tímúr, leaving

1) This passage is obscure. The literal translation is: "the King of kings (*Sháh-i-Sháhán*) with the army reached the Kirmán road". Either the expression "King of kings" refers to some one other than Tímúr, or the words "envoy of" have been omitted, for it appears certain from the other histories of the period (*Zafar-náma*, *'Ajá'ibu'l-Maǧdúr*, *Maṭla'uw's-Sádayn*, *Ḥabíbu's-Siyar*, etc.) that Tímúr never visited Kirmán.

Amír Sayfū'd-Dīn Qúltásh with some 500 men to hold Burújird, and Amír Hájji Tímúr Búqá and Shaykh Sístání, with the same number of men, to hold Khurramábád, advanced towards Shúshtar by way of Samra (751), and thence to Dizfúl, where he was received by the nobles and chief men. When 'Alí Kútvál and Amír Isfandiyár who governed Shúshtar on behalf of Sháh Manşúr, heard this, they fled to Shíráz, and Tímúr entered Dizfúl without opposition. Leaving Khwája Mas'úd with a thousand men to garrison Shúshtar, and Hasan-i-Rashíd at Huwayza, and one of his Khurásání officers at Dizfúl, Tímúr advanced by way of Bahbahán towards Shíráz. Mihtar Sa'ádat the *farrásh*, who was the Warden of Qal'a-i-Safid, trusting in the impregnability of that fortress, renowned from ancient times, opposed Tímúr, who, on the third day after his arrival, stormed and took the castle and put all the garrison to the sword. When this news reached Sháh Manşúr he fled incontinently from Shíráz to the Bridge of Fasá. Being joined there by certain fugitives, he enquired of them what the people of Shíráz were saying, and they replied that they were laughing at him because, with all his arrogance and heavy quiver, he had "fled like a goat". (752) On hearing this, shame and his evil destiny prompted him to turn back and oppose Tímúr, who had already reached Shíráz, with his small army of 3000 men, mostly nomads. When Tímúr saw him prepared for battle, he entrusted the right wing of his host to Pír Muḥammad Bahádur, the left to Prince Muḥammad Sulṭán Bahádur and the centre to his son (753) Prince Sháh Rukh. As Tímúr's army advanced, Sháh Manşúr's right and left wings at once gave way and fled, but he himself, with his bravest retainers, stood firm, and fought with desperate valour, so that Tímúr's body-guard gave way, all except four or five men ¹⁾, until at last he was left

1) That Tímúr was very hard pressed, and that Sháh Manşúr even succeeded

alone, wounded in three places in the neck and face. (754) Unrecognized, he made his way into the city; but one of Tímúr's soldiers dragged him from his horse, and, as he fell to the ground, his helmet fell off his head, and he cried, "I am he whom you seek: give me a draught of water, and take me alive to Tímúr." The soldiers paid no heed to his request, but killed him on the spot and brought his head to Tímúr. Most of his retainers were also killed or taken captive; Fárs was subjugated, and proclamations of victory were sent by Tímúr through his empire. Sultán Aḥmad and Mahdí the son of Sháh Shujá' were on their way to Tímúr's camp when news of these events reached them: they hastened their advance and made their submission. Sultán Abú Isháq b. Uways b. Sháh Shujá' left a servant named Gúdarz in charge of the Castle of Sírján, and himself went to Tímúr, who caused all these princes to be put in chains. Fárs and 'Iráq were assigned to Prince 'Umar Shaykh Bahádur, and Kirmán to 'Idakú Bahádur, to whom, on presentation of a letter from Sultán Aḥmad to his son Sultán Ghiyáthu'd-Dín Muḥammad, the keys of the city were at once surrendered (755). A week later, during the first third of Rajab, A. H. 795 (= May 13—22, 1393) an Imperial Rescript was issued in the village of Máhyár, ordering all the House of Muẓaffar, great and small, to be put to death, which order was ruthlessly carried out.

[Here ends the intercalated history of the Muẓaffarī dynasty, and the interrupted text of the *Ta'rikh-i-Gusida* is resumed.]

in striking him twice on the helmet, is asserted in the *Zafar-nāma*, *Maṭla'u's-Sa'dayn* and *Ḥabīb's-Sīyar*.

CHAPTER V. — ON THE IMAMS, 'READERS',
SHAYKHS AND DOCTORS OF ISLAM,
IN SIX SECTIONS.

Section 1. — Imáms and Mujtahids of Islám (13).

- (1) *Fa'far-i-Sádiq* "the Imám of the Sunnis" (*sic!*)¹ (p. 756), of whom mention has been already made.
- (2) *Abú Hanífa Na'mán b. Thábit b. Tá'ús b. Hurmazd*. His ancestor blessed by 'Alí, whose standard-bearer he was. Abú Hanífa's dream. He died at Baghdád in A. H. 151 (= A. D. 768), at the age of 80. Maliksháh's *Mustawfi*, Sharafu'l-Mulk Abú Sa'd, built a mausoleum over his grave. He had met and conversed with 7 of the Prophet's Companions (names given).
- (3) *Málik b. Anas* (757). His father was one of the Companions. He died, aged 85, in A. H. 179 (= A. D. 795—6) at al-Madína, and was buried in al-Baqi'.
- (4) *Muhammad b. Idrís ash-Sháfi'i*. His dreams. He is accused of being a "Ráfi'dí" (Shí'ite) on account of his excessive love for the House of the Prophet. He is persecuted by the Caliph to declare the Qur'án created. The trick whereby he satisfies his persecutors. He flees to Egypt and dies there on Rajab 7, A. H. 204 (= Dec. 28, 819), aged 54, and is buried at Fustát (Old Cairo).
- (5) *Ahmad b. Hanbal* (758) was the disciple of ash-Sháfi'i. He was imprisoned and beaten to death for refusing to admit that the Qur'án was created. His death took place in A. H. 230 (= A. D. 844—5)². He was buried beside Abú Hanífa.
- (6) *Tá'ús b. Kaysán al-Yamáni*, d. A. H. 106 (= A. D. 724—5: this text has A. H. 600 erroneously).

1) This must be a mere scribe's error for "Imám of the Shí'is".

2) This is an error. The correct date, A. H. 241 (= A. D. 855—6) is given by Ibnu'l-Athír and Ibn Khallikán.

- (7) *Ḥasan b. Yasar al-Basri*, d. A. H. 110 (= A. D. 728—9) at Basra.
- (8) *Muḥammad b. ʿAbdu'r-Raḥmān b. Abi Layla*, d. A. H. 106 (A. D. 724—5)¹.
- (9) *Rabīʿa b. [Abi] ʿAbdu'r-Raḥmān*, d. A. H. 136 (= A. D. 753—4).
- (10) *ʿAbdu'r-Raḥmān b. ʿUmar al-Awzāʿi*, d. A. H. 157 (= A. D. 773—4).
- (11) *Sufyān ath-Thawri*, d. A. H. 161 (= A. D. 777—8) at Basra, aged 64.
- (12) *Qādī Abū Yūsuf Yaʿqūb b. Ibrāhīm b. Ḥabīb b. Saʿd*, d. A. H. 182 (= A. D. 798—9), aged 89.
- (13) *Muḥammad b. (759) Ḥasan ash-Shaybānī*, d. A. H. 189 (= A. D. 805), aged 58.

Section 2. — "Readers" (10), or "Qurra".

- (1) *Nāfiʿ b. ʿAbdu'r-Raḥmān b. Abi Naʿīm* of al-Madīna, originally of Iṣfahān, d. A. H. 169 (= A. D. 785—6).
- (2) *ʿAbdu'llāh b. Kathīr* of Mecca, d. A. H. 120 (= A. D. 738).
- (3) *Abū ʿAmr b. al-ʿAlāʾ al-Basri*, d. A. H. 154 (= A. D. 771) at Kūfa.
- (4) *ʿAbdu'llāh b. ʿĀmir* of Damascus, d. A. H. 118 (= A. D. 736).
- (5) *ʿĀṣim b. [Abi'n-Najūd]² al-Kūfi*, d. A. H. 127 (= A. D. 744—5).
- (6) *Ḥamza b. Ḥabīb b. ʿUmdra az-Zayyāt³ al-Kūfi*, d. A. H. 156 (= A. D. 772—3).
- (7) *Abu'l-Ḥasan ʿAlī b. Ḥamza al-Kisāʾi al-Kūfi*, d. in A. H. 189 (= A. D. 804—5) at Ray. These seven persons are

1) Another error. The correct date is A. H. 148 (= A. D. 765—6).

2) See Ibn Khallikān under the letter ع; *Fihrist*, p. 29; and Ibnu'l-Athīr *sub anno* 128.

3) See Ibn Khallikān under the letter ح; *Fihrist*, p. 29; and Ibnu'l-Athīr *sub anno* 156.

the "Seven Readers" of primary authority. The remaining ones are:

- (8) *Abū Jaʿfar Yazīd b. al-Qaʿqāʿ*.
- (9) *Khalaf b. (760) Hishām*, d. A. H. 229 (= A. D. 843—4) ¹⁾.
- (10) *Abū Muḥammad Yaʿqūb b. Ishāq b. Zayd b. [ʿAbdu'llāh b. Abī] Ishāq al-Ḥaḍramī* ²⁾.

Section 3. — Traditionists (7), or "Muḥaddithūn".

- (1) *Al-Bukhārī*, d. Shawwāl, 1, A. H. 256 (= Sept. 1, A. D. 870) at Samarqand. His great-grandfather was converted to Islām from Zoroastrianism.
- (2) *Muslim* of Nīshāpūr, d. 24th of Rajab, A. H. 261 (= April 23, A. D. 875).
- (3) *Abū Dāʿūd Sulaymān ... as-Sijistānī*, d. 16th Shawwāl, A. H. 257 (= Sept. 6, A. D. 871) at Baṣra, aged 55.
- (4) *Abū ʿIsā Muḥammad at-Tirmidhī*, d. A. H. 279 (= A. D. 892—3) at Tirmidh, aged 55.
- (5) *Abū ʿAbd'r-Raḥmān [Aḥmad] an-Nasāʾī*, d. at Mecca, A. H. 303 (= A. D. 915—6): other MSS. have A. H. 203 (= A. D. 818—9), which is correct ³⁾.
- (6) *Abū ʿAbdi'llāh Muḥammad b. Yazīd b. Māja* of Qazwīn, d. A. H. 273 (= A. D. 886—7) at Qazwīn.
- (7) *Abū Muḥammad ʿAbdu'llāh ... ad-Dārimī*. These seven were the greatest Traditionists, and each of them left a *Corpus* of critically selected Traditions entitled *aṣ-Ṣaḥīḥ*.

Section 4. — Shaykhs.

Those who had met any of the actual Companions (*Ṣaḥāba*) of the Prophet were known as "Followers" (*Ṭābiʿūn*), and those who had met any of them as "Followers of the Followers" (*Ṭabaʿu't-Ṭābiʿīn*), but afterwards, for the sake of

1) MS. erroneously "129". See *Fihrist*, p. 31, and *Ibnu'l-Athīr sub anno* 229.

2) See *Ibn Khallikān* under *Yaʿqūb*.

3) See *Ibn Khallikān* and *Ibnu'l-Athīr sub anno* 303.

brevity (761), later holy men were known simply as Shaykhs (*Mashā'ikh*) or "Elders". A few of the chief of these are here enumerated. (About 300 are mentioned in the text, but of these only the more important are given here).

- (1) *Uways al-Qarani* was one of the Companions of the Prophet, but is placed at the head of this list of Shaykhs "for a blessing". His devotion to the Prophet. He is said to have been killed in a war with the people of Daylam, and to be buried near Qazwīn, but others say he was killed at the Battle of Šiffin, A. H. 36 (= A. D. 656—7), and others that he is buried near Kirmānshāh. Some of his sayings.
- (2) *Ḥasan of Baṣra*, d. A. H. 110 (= A. D. 728—9) ¹). Some of his sayings (762).
- (3) *Ḥabīb al-ʿAjami*. His conversion. Some of his sayings.
- (4) *Muḥammad-i-Wāsiʿ*, d. A. H. 120 (= A. D. 738).
- (5) *ʿUtbatu'l-Ghulām* ²) was a disciple of Ḥasan of Baṣra.
- (6) *Abū Ḥāzim* of Mecca, another disciple of the same (763).
- (7) *Mālik-i-Dīnār*, d. A. H. 130 (= A. D. 747—8).
- (8) *Rābiʿa al-ʿAdawīyya*.
- (9) *Abū Sulaymān Dāʿūd-i-Ṭāʾi*, d. A. H. 165 (= A. D. 781—2).
- (10) *Abū Ishāq Ibrāhīm b. Adham*, a prince of Balkh. His conversion. (764) He goes to the Ḥijāz and meets Fuḍayl b. ʿIyād. He died in Asia Minor in A. H. 161 (= A. D. 777—8) ³), and is buried near Aḥmad b. Ḥanbal.
- (11) *Abū ʿAlī Shaqīq* of Balkh. His conversion. He died in A. H. 190 (= A. D. 805—6) ⁴). (765) His sayings.

1) MS. A. H. 117 (= A. D. 735). The correct date is given on p. 209 *supra* (7). See Ibn Khallikān, etc.

2) See *Fihrist*, p. 183, l. 23; p. 185, l. 5; and the *Tadhkiratu'l-Awliyā* of ʿAṭṭār (ed. Nicholson, vol. i, pp. 57—9).

3) This MS. has "A. H. 101, or, according to another account, A. H. 130)". The date A. H. 161, given by most MSS. of the *Guzida*, is confirmed by Ibnu'l-Athīr, Ibn Shākir, Jāmī, etc.

4) Ibn Khallikān gives A. H. 153 (A. D. 770) and Jāmī, in the *Nafahātu'l-Uns*, A. H. 174 (= A. D. 790—1).

- (12) *Fuḍayl b. ʿIyāḍ* of Merv, d. A. H. 187 (= A. D. 803). He was originally a highway-robber. His conversion. His sayings.
- (13) *Ḥatīm al-Aṣamm* ("the Deaf"). Why called "the Deaf". Speaks boldly to the Caliph. (766) "The Four Deaths" which the mystic must die.
- (14) *Abū Maḥfūẓ Maʿrūf b. Fīrūz al-Karkhī*, d. A. H. 200 (= A. D. 815—6). His parents were Christians. His conversion. His sayings.
- (15) *Muḥammad-i-Sammāk*, a contemporary of him last mentioned.
- (16) *Buhlūl*. He reproves Hārūnu'r-Rashīd (767) ¹⁾.
- (17) *Abū Naṣr Bishr b. Ḥārith*, called *al-Ḥāft* ("the Bare-footed") of Merv, d. A. H. 227 (= A. D. 841—2). Cause of his blessedness. His sayings.
- (18) *Abū Yazīd (Bāyazīd) Tayfur b. ʿIsā b. Surūshān* of Bisṭām, d. A. H. 261 (= A. D. 874—5) or 234 (= A. D. 848—9). His sayings (768). He had two brothers named Adam and ʿIsā ²⁾, some of whose sons also bore his name.
- (19) *Ibrāhīm* of Merv (or Herāt ³⁾, according to other MSS.), a contemporary of the above. His tomb is at Qazwīn.
- (20) *Abū'l-Ḥasan Aḥmad [b. Abī'l-] Ḥawārī*, d. A. H. 230 (= A. D. 844—5) ⁴⁾.
- (21) *Aḥmad b. Ḥarb*, another contemporary of Bāyazīd. His sayings.
- (22) *Abū Ḥāmid Aḥmad b. Khidrawayhi* (769) of Balkh, d. A. H. 240 (= A. D. 854—5), aged 95.

1) Other MSS. here insert two other biographies, of Shaykh Muḥammad-i-Aslam of Tūs, and Shaykh Abū Sulaymān of Damascus.

2) According to Ibn Khallikān the second brother was called ʿAlī.

3) Herāt appears to be correct, for Jāmī (*Nafaḥāt*) calls him Ibrāhīm Sitanba-i-Hirawī.

4) So also in the *Nafaḥāt* of Jāmī; but the *Fihrist* (p. 184 and notes thereon) and the *Tājū'l-ʿArūs* (under ح و ز) give A. H. 246 (= A. D. 860—1).

- 23) *Abū 'Abdī'llāh Ḥārith b. Asad al-Muḥāsibī*, d. A. H. 243 (= A. D. 857—8) at Baghdād.
- (24) *Dhu'n-Nūn al-Miṣrī* ("the Egyptian"), d. A. H. 245 (= A. D. 859—860).
- (25) *Dhu'l-Kifl*, brother of the above.
- (26) *Abū Turāb 'Alī b. Ḥuṣayn* of Nakhshab, d. A. H. 245 (= A. D. 859—860) (770) Preservation of his corpse. His sayings.
- (27) *Abū Bakr b. Muḥammad b. 'Amr* of Tirmidh, d. A. H. 247 (= A. D. 861—2).
- (28) *Abū 'Alī Aḥmad b. 'Āsim* of Antioch, d. A. H. 205 (= A. D. 820—1: other MSS. have "A. H. 250" = A. D. 864—5) ¹⁾.
- (29) *Abū 'Abdī'llāh Aḥmad b. Yaḥyá*, d. A. H. 240 (= A. D. 854—5).
- (30) *Muḥammad b. 'Alī al-Ḥakīm* of Tirmidh. (771).
- (31) *Abū'l Ḥasan as-Sarī* ²⁾ *as-Saqāṭī*, d. A. H. 257 (= A. D. 870—1). His sayings.
- (32) *Abū Zakariyyá Yaḥyá b. Mu'ādh ar-Rāzī*, d. A. H. 258 (= A. D. 871—2). His sayings.
- (33) *Muḥammad b. Ismā'il as-Sāmīrī*, d. A. H. 296 (= A. D. 908—9) at Qazwīn (772). His sayings.
- (34) *Abū Ḥafṣ 'Amr* ³⁾ *b. Muslim* ⁴⁾ *al-Haddād* of Nīshápur, d. A. H. 266 (= A. D. 879—880).
- (35) *Abū Ṣāliḥ Ḥamdūn b. Aḥmad b. Qaṣṣār* of Nīshápur, d. A. H. 271 (= A. D. 884—5).
- (36) *Abū Muḥammad Sahl b. 'Abdu'llah Tustarī* (of Shúshtar), d. A. H. 273 (= A. D. 886—7).

1) The latter date is correct, for he is stated to have died in the time of al-Musta'ín, who was Caliph from A. H. 248—251 (= A. D. 862—5).

2) MS. "at-Tustarī", i. e. of Shúshtar, but the reading adopted is that given by the *Fihrist*, *Ibn Khallikán*, the *Tadhkiratu'l-Awliyyá*, *Nafahátu'l-Uns*, etc.

3) MS. 'Umar, but the *Kashfu'l-Maḥjúb* and *Nafahát* give the reading here adopted.

4) For "Muslim" the *Nafahát* has "Salama" and the *Kashfu'l-Maḥjúb* "Sálim."

- (37) *Abū Ishāq Ibrāhīm b. Yaqyā Gawāhān* of Tabriz, d. A. H. 277 (= A. D. 890—1).
- (38) *Abu'l-Hasan 'Alī b. Sahl* of Isfahān, d. A. H. 280 (= A. D. 893—4) ¹).
- (39) *Abū Ḥamza al-Bazzāz* of Baghdād, d. A. H. 287 (= A. D. 900).
- (773) (40) *Abū Bakr b. Aḥmad b. Naṣr ad-Daqqāq*, d. A. H. 290 (= A. D. 903).
- (From this point onwards only the more notable Shaykhs are mentioned here. The number prefixed to each indicates his position in the series given in the text.)
- (45) *Abu'l-Qāsim Funayd* of Nihāwand, better known as of Baghdād, d. A. H. 297 (= A. D. 909—910). His (774) sayings.
- (776) (58) *Ḥusayn b. Manṣūr al-Ḥallāj*, of Bayḍā in Fārs, put to death at Baghdād, A. H. 309 (= A. D. 921—922) ²), during the Caliphate of al-Muqtadir at the instigation of the Wazīr Ḥāmid b. 'Abbās. His execution, and some of his sayings.
- (779) (73) *Abū Bakr Shiblī*, d. A. H. 334 (= A. D. 945—6). Specimen of his Arabic verses. Anecdote of him and a Magian.
- (784) (96) *Abu'l Qāsim 'Abdu'l-Karīm b. Hawāzin al-Qushayrī* of Nishāpūr, author of the well-known treatise (*Risāla*) on Ṣūfīism.
- (97) *Abū Sa'īd b. Abī'l-Khayr*, author of the well-known quatrains, d. A. H. 440 (= A. D. 1048—9) ³), aged 89.

1) This MS. has A. H. 208 (= A. D. 823), but the reading adopted, which is that of most MSS. of the *Guzida*, is confirmed by the statement that he died in the time of the Caliph al-Mu'taḍid (A. H. 279—289 = A. D. 892—902).

2) The reading "307" in this MS. is evidently an error, for the *Fihrist*, *Ibnū'l-Athīr* and *Ibn Khallikān* all agree in the date here adopted.

3) MS. "340", which is certainly erroneous. See the *Nafaḥātu'l-Uns* and *Rieu's Persian Catalogue*, p. 342.

- (99) *Majdud b. Ādam Sand'i* of Ghazna, the celebrated mystical poet.
- (785) (100) *Abu'l-Qāsim Gurgāni*, who forbade the burial of Firdawsī's body, and was reproached by the poet's spirit in a dream.
- (103) *Bābā Kūhī*, whose tomb is at Shīrāz.
- (106) *ʿAbdu'llāh Anṣārī*, a contemporary of Abū Saʿīd b. Abī'l-Khayr. His (786) sayings. Malik Sharafu'd-Dīn Maḥmūd Shāh ʿInjū, who reigned over so large a portion of Persia, claimed to be his descendant (pedigree given).
- (787) (107) *Aḥmad Ghazzālī*, brother of the more celebrated Muḥammad Ghazzālī. Died at Qazwīn, A. H. 520 (= A. D. 1126) ¹). Persian verses by him.
- (108) *Muḥammad Ghazzālī*, known as *Hujjatu'l-Islām*, d. A. H. 505 (= A. D. 1111—12) ²).
- (109) *Ḥāfiẓ Abu'l-ʿAlā Ḥasan b. Aḥmad ʿAttār* of Hamadān, d. A. H. 560 (= A. D. 1164—5). Verses about him by Khāqānī cited.
- (788) (116) *Awḥādu'd-Dīn Kirmānī*, the poet.
- (117) *Majdu'd-Dīn Baghdādī*, put to death on suspicion of an intrigue with the mother of Khwārazmshāh. After his death Khwārazmshāh repented of what he had done, and went to Shaykh Najmu'd-Dīn Kubrā, and asked (789) what atonement would suffice to expiate this deed, to which the Shaykh replied that their lives and the lives of many others would hardly expiate it; a saying presumably held to have hinted prophetically at the fatal results of the impending Mongol invasion. One of Majdu'd-Dīn's Persian quatrains cited.

1) MS. "510", but the date adopted is that given by Ibnu'l-Athīr, Ibn Khallikān, etc.

2) MS. "500", but see the authorities cited in the last note.

(789) (118) *Najmu'd-Din Kubrá*, called "*Wali-tarāsh*" ("the Saint-carver"). In his whole life he only accepted twelve disciples, all of whom, however, became famous. They included Majdu'd-Dín Baghdádí, Sa'du'd-Dín-i-Hammúya¹⁾, Raḍiyyu'd-Dín 'Alí Lálá, Sayfu'd-Dín Bákhharzí, Jamálu'd-Dín Gílí, Jalálu'd-Dín [Rúmi?] ²⁾, etc. Chingíz Khán warned Najmu'd-Dín to flee from Khwárazm, as he intended to massacre all the inhabitants; but the Shaykh refused to abandon his fellow-citizens in the time of their distress when he had lived for 80 years amongst them in times of prosperity, and perished in the massacre in A. H. 618 (= A. D. 1221—2). Some of his verses.

(790) (119) *Shihábu'd-Din Suhrawardí*, d. A. H. 632 (= A. D. 1234—5) in Baghdád. One of his Persian quatrains.

(121) *Sa'du'd-Din-i-Hammúya*, d. A. H. 650 (= A. D. 1252—3) ³⁾.

(791) (122) *Najmu'd-Din Dáya*, author of the *Mirṣádu'l-'Ibád*, fled to Turkey in Asia at the time of the Mongol invasion.

(123) *Sayfu'd-Din [Bákhharzí]*, d. A. H. 658 (= A. D. 1260). One of his Persian quatrains.

(124) *Falálu'd-Din Rúmí*, who fled from Balkh to Asia Minor in the time of the Mongol invasion. He is buried at Qonya. Specimen of his lyric poetry.

(792) (131) *Shaykh Ahmad-i-Fam*, called "*Zinda-Pil*".

(793) (139) *Shaykh Ruzbihán*, who is buried at Shíráz.

1) See on the form of this name (often erroneously written "Hamawí") note 2 on p. LXiii of the Persian Introduction to vol. i of the *Ta'rikh-i-Jahán-Gusháy* of Juwaynī (vol. xvi, i, of this Series).

2) There seems to be no other authority for the statement that Jalálu'd-Dín Rúmí was a pupil of Najmu'd-Dín Kubrá, and, for chronological reasons, it is very improbable.

3) This MS. has "658". The date adopted in the text is from Jámí's *Nafahát*.

- (145) *Sa'du'd-Din Qutlugh-Khwāja al-Khālidi* of Qazwīn, where he died, aged 80, in Muḥarram, A. H. 728 (= Nov.—Dec., A. D. 1327). Ghāzān Khān and many of the Mongols were converted by him ¹).
 (146) *Ṣafiyu'd-Din Ardabili*.

(147) *ʿAlā'u'd-Dawla b. Malik Sharafu'd-Din Simnāni*.

(After N^o. 151, on p. 794, there follows a mere list of names, concerning whom the author has been unable to ascertain any particulars as to date or circumstances. This list extends to p. 796, l. 14, and, with the longer notices which precede, brings up the total number of Shaykhs mentioned to 287). — (796) According to a tradition there are always 300 of God's Saints (*Awliyā*) on earth, of whom 40 attain great, 7 still greater, and one supreme eminence. This last is the *Qutb* or "Pole", the Pivot of the World, and God's Proof to His creatures. On his death he is succeeded by the next in order, and (797) this hierarchy thus exists unbroken. The author puts the total number of Saints whose names are recorded at over 80,000 and possibly as many as 124,000, of whom, for the sake of brevity, he has, he says, enumerated 313, so that there are evidently some omissions in this manuscript and most others. The author ends this section with a bitter denunciation of the Shaykhs and Ṣūfīs of his own time.

1) According to the *Jāmi'u't-Tawārikh* (Paris MS., Suppl. persan 209, ff. 352b—354a) and Ibn Taghrī Bardī's *al-Manḥalu's-Ṣāfi* (Paris MS., Fonds arabe 2068, f. 28a) it was Shaykh Ṣadru'd-Dīn Ibrāhīm b. Shaykh Sa'du'd-Dīn Ḥammūya who was instrumental in converting Ghāzān Khān and some 100,000 Mongol soldiers to Islām. See vol. i of the *Ta'rikh-i-Jahāngushāy* in this series, pp. LXii—LXiii (سب—سج) of the Persian Introduction. It is difficult to account for the discrepancy between these and the *Ta'rikh-i-Guzida*, since the authors of all three works were in a position to know the truth. Perhaps the author of the *Guzida* was anxious to give credit to a fellow-citizen for this achievement.

Section 5. — Learned men (‘Ulamá) of all sorts.

(a) *Ráwís* (handlers down of tradition) of the Four Orthodox Sects.

(798) One only is mentioned for the Ḥanafī School; four or five for the Málíkī; some 19 or more for the Sháfi‘ī, (799) and about the same number for the Ḥanbalī. Next follow —

(b) *Ráwís of the Qurrá or “Readers”.*

Of these 14 are mentioned, two for each of the “Seven Readers”.

(c) *Ráwís of the four chief Traditionists,*

viz. al-Bukhárī (800), Muslim, as-Sijistání and al-Kisá‘ī.

(d) *Men learned in various sciences arranged alphabetically.*

(Many of these notices also are very exiguous, merely mentioning the name of an author and one of his books, without any date or other particulars. Here also only a selection of the more interesting are given.)

(801) (4) *Imámu’-d-Dīn ar-Ráfi‘ī*, author of several commentaries and works on Jurisprudence, died in Dhu’l-Qa‘da, A. H. 623 (= Oct.—Nov., A. D. 1226). Specimen of his Persian verse.

(5) *Athīru’-d-Dīn Abharī*, who died a little before the Mongol invasion. His works on philosophy, etc. His Persian verse.

(9) *Qādī Akmad Dámghání*, author of the history entitled *Istigháru’l-Akhdár* ¹).

(802) (12) *Abu’l-Faṭḥ b. Ḥusayn b. Muḥammad b. Akmad al-*

¹) This is one of our author’s sources: see p. 2 (N^o. 22) *supra*, and p. 8 of the Persian text.

- Isfahání* ¹⁾, author of the *Dhakhira-i-Khwárazm-sháhi* and the *Khuffiyy-i-‘Alá’i* ²⁾.
- (14) *‘Abdu’lláh b. al-Muqaffa’*, translator into Arabic of the *Book of Kalila and Dimna*.
- (16) *Abú ‘Alí b. Síná* (“Avicenna”), d. A. H. 427 (= A. D. 1035—6). His works. His Arabic versified translation of the Aphorisms of the physician Barádiq (“Tayáduq” is given as a variant in the margin; he is represented as a contemporary of King Anúsharwán, or Núshírwán, the Sásánian).
- (803) Avicenna is rebuked by a crossing-sweeper.
- (17) *Abú Ma’shar al-Balkhí*, the astronomer, d. A. H. 190 (= A. D. 805—6) ³⁾.
- (804) (19) *Abú Rayhán al-Birúni al-Khwárazmí*, the astronomer, who wrote the *Kitábu’t-tafhím fi’t-tanjím* in A. H. 421 (= A. D. 1030), and subsequently the *Qánún-i-Mas‘údí*.
- (20) *Abu’l-Fath al-Bustí*. Specimen of his Arabic verse.
- (22) *Abu’sh-Sharaf Násir b. Khalífa b. Sa’d* ⁴⁾ *al-Far-bádhaqání*, translator into Persian of al-‘Utbí’s history of Sultán Maḥmúd of Ghazna (the *Kitáb-i-Yamíní*). He died a little before the Mongol Invasion.

1) The name, *kunya* and *nisba* of this writer are here wrongly given. In the most correct of the Paris MSS. (Suppl. persan 173, f. 277a) they are given as follows: “Sayyid Isma‘íl b. Ḥusayn b. Maḥmúd b. Aḥmad al-‘Alawí al-Jurjání”. See also the *Chahár Maqála* (vol. xi of this series, pp. 70 and 236—8) where it is given as “Abú Ibráhím Isma‘íl b. Ḥasan b. Aḥmad b. Muḥammad al-Ḥusayn al-Jurjání”. This much at least is certain, that his name was Isma‘íl and his native place Jurján.

2) See the *Chahár Maqála* (vol. xi of this series), pp. 237—8.

3) An obvious error. According to the *Fihrist* (p. 277) and Ibn Khallikán (s. v. Ja‘far) Abú Ma’shar died in A. H. 272 (= A. D. 885—6).

4) In the preface to the *Kitáb-i-Yamíní* the translator gives his name as *Násiḥ* instead of *Násir*, and his father’s name as *Zafar* instead of *Khalífa*. The Paris MS. of the *Guzida* mentioned in the last note but one agrees in the second particular.

- (805) (27) *Badī' u'z-Zamān al-Hamadānī*, author of the *Maqāmdt.*
- (32) *ʿAmr b. Baḥr al-Fāhidh*, d. A. H. 255 (= A. D. 869).
- (33) *Abū Naṣr Ismaʿīl b. Hammād al-Fawḥarī*, author of the celebrated lexicon the *Ṣiḥḥ*.
- (806) (44) *ʿFarūʿ llāh Abū'l-Qāsim Maḥmūd b. ʿUmar az-Zamakhsharī*, author of the *Kashshāf*, d. A. H. 588 (= A. D. 1192) ¹.
- (50) *Shaykh Shihābū'd-Dīn as-Suhrawardī*, called *al-Maqtūl* ("the Slain"), celebrated for his magical powers, put to death in the time of the Caliph Nāṣir.
- (52) *Ṣadru'd-Dīn Sāwajī*, put to death in the time of Hūlāgū on suspicion of practising magic.
- (807) (55) *ʿIzzu'd-Dīn ʿAlī b. al-Athīr al-Fazārī*, author of the great history called *al-Kāmil*.
- (58) *ʿAbdu'llāh b. Muslim b. [Qutayba]* ² *Abī Muḥammad ad-Dīnawarī*, the historian, a contemporary of the Caliph al-Mu'tamid.
- (60) *ʿAbdu'llāh . . . b. Khurdādādh[bih] al-Khurāsānī*, author of the *Masāliku'l-Mamālik*, contemporary with the Caliph al-Mutawakkil.
- (61) *ʿAbu ʿAmr [ʿUthmān b. ʿUmar]* ³, better known as *Ibnū'l-Ḥājib*, author of the *Kāfiya*, the *Shāfiya* and the *ʿArūḍ*.
- (808) (66) *ʿAlā'u'd-Dīn ʿAtā Malik Ṣāhib-Diḡān* ⁴, author of the *Ta'riḡh-i-Fahān-Gushā*, and brother of Shamsu 'd-Dīn Ṣāhib-Diḡān.

1) The correct date, as given by Ibn Khallikān and Ibnu'l-Athīr, is A. H. 538 (= A. D. 1143—4).

2) So in the Paris MS. mentioned above, and in Ibn Khallikān's Biographical Dictionary.

3) The title *ʿAynū'l-Quḡāt* added in the original is an error, arising, as the Paris MS. shows, from a notice, omitted in this MS., of *ʿAynū'l-Quḡāt-i-Mayānājī*.

4) Here also there are several errors in the name as given in the original.

- (67) *‘Abdu’l-Karīm b. Hawāzin al-Qushayrī*, contemporary with Alp Arslán.
- (69) *‘Aḍuḍ-ḍ-Ḍīn Shabānkāra’ī*. There is a tradition that every hundred years some great theologian will arise to strengthen and defend Islām. Of such was the Umayyad Caliph ‘Umar b. ‘Abdu’l-‘Azīz in the first century of the *hijra*; the Imām ash-Shāfi‘ī in the second; Abu’l-‘Abbās Aḥmad b. Surayj ¹⁾ in the third; Abū Bakr al-Bāqilānī in the fourth; al-Ghazzālī, called *Hujjatu’l-Islām*, in the fifth; Fakhrū’d-Ḍīn ar-Rāzī in the sixth; and ‘Aḍuḍ-ḍ-Ḍīn, the subject of this notice, in the seventh. Mention of some of his works.
- (70) *Abū Ḥāmid Muḥammad al-Ghazzālī “Hujjatu’l-Islām”* (“the Proof of Islām”). He is said to have written 999 books. Mention of some of those best known.
- (809) (72) *Fakhrū’d-Ḍīn . . . ar-Rāzī*, died A. H. 606 (= A. D. 1209—10) at Herāt. Chronogram on his death. His works. One of his Persian quatrains.
- (77) *Muḥammad b. Farīr at-Ṭabārī*, the historian, died A. H. 320 (= A. D. 932) ²⁾.
- (78) *Muḥammad b. Zakariyyā ar-Rāzī*, the physician.
- (810) (79) *Al-Farrā al-Baghawī*, (810), author of the *Ma‘ālimu’-t-Tanzīl*. Persian quatrain by him.
- (80) *Muḥammad b. Yahyā ash-Shāfi‘ī*, killed in the rebellion of the Ghuzz.
- (83) *Al-Qāḍī Abū ‘Alī Muḥassin b. ‘Alī at-Tanūkhī*, author of the well-known collection of stories entitled *al-Faraj ba‘da’-sh-Shidda*, died Muḥarram, A. H. 384 (= Feb.—March, 994) ³⁾.

1) The original has *Shurayh*, corrected as in the text from Ibn Khallikān.

2) The correct date, as given by Ibnu’l-Athīr and Ibn Khallikān, is A. H. 310 (= A. D. 922—3).

3) MS. 484, here corrected from Ibnu’l-Athīr, Ibn Khallikān and Ḥājji Khalīfa.

- (811) (90) *Abū 'Alī Muḥammad b. Muḥammad al-Baḥāmī* (811), translator into Persian of Ṭabarī's history.
- (93) *Naṣīru'd-Dīn Ṭūsī*, died 18th of Dhu'l-Hijja, A. H. 672 (= Jan. 25, 1274) at Baghdād. His writings. Some of his Persian verses.
- (94) *Najmu'd-Dīn 'Alī . . . al-Katibī al-Qazwīnī*, author of *ar-Risālatu'sh-Shamsiyya* and other works, a contemporary of Húlágú Khán.
- (95) *Al-Qādī Naṣīru'd-Dīn Abū Sa'īd 'Abdu'llah . . . al-Bayḍāwī*, author of the well-known Commentary on the *Qur'ān* and other works, died A. H. 685 (= A. D. 1286—7) at Tabríz ¹.
- (97) *Naṣru'llāh b. 'Abdu'l-Ḥamīd b. Abū'l-Ma'ālī*, a contemporary of Sulṭān Bahrām Shāh the Ghaznawī, author of the Persian translation of *Kalīla and Dimna*.
- (812) (102) *Yāqūt al-Mustā'ṣimī*, the celebrated calligraphist. (This section contains in all 105 names).

Section 6. — Poets.

(A.) Arabic poets.

- (1) *Imru'u'l-Qays*.
- (813) (2) *Abū Nuwās*, died A. H. 195 (= A. D. 810—811).
- (3) *Abū Fīrās*.
- (4) *Al-Mutanabbī*, died A. H. 354 (= A. D. 965) ².

(B.) Persian poets ³.

- (1) *Anwarī*, contemporary with Sulṭān Sanjar the Seljūq.

¹ The original has, erroneously, *Sa'īd* for *Sa'id*, and 605 for 685.

² The original has 364, corrected here from *Ibnu'l-Athīr* and *Ibn Khallikān*.

³ Of this section I published a translation, together with the text of all the poems cited, in the *J. R. A. S.* for October, 1900, and January, 1901. This article is also obtainable as a *tirage-à-part*. It is based upon several of the best MSS. of the *Guzida*, and is much fuller than the list here given, for it contains notices of 89 instead of only 63 poets and poetesses. Amongst those here omitted are *Azraqī*, *Asadī*, *Pūr-Bahā-yi Jāmī*, *'Izzu'd-Dīn Gurjī*, *Fakhru'd-Dīn Gurgānī*, and several others, including most of the poets who composed verses in dialect.

- (814) (2) *Adīb Šābir*, also contemporary with the above, drowned in the Oxus by order of Atsiz Khwárazmsháh.
- (3) *Athír-i-Awmání* (Awmán is a village near Hamadán), the panegyrist of Sulaymán-sháh, governor of Kurdistan. He died in the time of Húlágú Khán.
- (4) *Athír-i-Akhsíkati* (Akhsíkat is near Farghána in Transoxiana).
- (5) *Imání* [of Herát]. He was the panegyrist of the Kings of Kirmán, and died in the time of Abáqá Khán.
- (815) (6) *Abu'l-Faraj-i-Zawzani* ¹⁾, a contemporary of Malik-sháh the Seljúq, and one of Anwarí's teachers.
- (7) *Ibn Khátib* of Ganja, a contemporary of Sultán Maḥmúd of Ghazna (816). His *munázara*, or poetical duel, with the poetess Mahistí (*q. v.*).
- (8) *Awḥadí*.
- (9) *Bundár-i-Rázi*, who wrote verses in dialect.
- (10) *Bahá'u'd-Din Sáwají*.
- (11) *Famdlu'd-Din Rustuqu'l-Qutni* ²⁾. He came from near Qazwín and wrote verses in the dialect of that place, and died, aged 90, in the time of Abáqá Khán.
- (817) (12) *Faldlu'd-Din 'Atiqi*, still living in the author's time.
- (13) *Famdlu'd-Din Káshi*, contemporary with Abáqá Khán. His parody of a poem of Sa'dí's.
- (14) *Sayyid Hasan* of Ghazna, contemporary with Sultán Bahrámsháh the Ghaznawí.
- (15) *'Umar Khayyám*, the Astronomer-poet of Níshápúr.
- (818) (16) *Afzalud-Din Kháqání* of Shirwán, died A. H. 582 (= A. D. 1186—7) at Tabríz, and was buried in the "Poets' Corner" at Surkháb.
- (17) *Khwájú of Kirmán*.

1) Other MSS. have *Rúni* (of Rúna) for *Zawzani*, and this appears to be the correct reading.

2) The original and other MSS. have *Rasíqu'l-Qutni*.

- (18) *Daqiqi*, contemporary with Amír Núḥ the Sámání. He began the versification of the *Sháhnáma* and wrote 1000¹⁾ verses, which Firdawsí afterwards incorporated in his work.
- (19) *Rafi'u'd-Din Kirmání*, originally of Abhar, a contemporary of Gházán Khán.
- (20) *Ruknu'd-Din*, son of the above, a contemporary and friend of the author.
- (819) (21) *Rudagi*, contemporary with Amír Naṣr the Sámání. He is said to have written 700,000 verses of poetry. He also translated the *Book of Kalila and Dimna* into Persian verse.
- (22) *Malik Rādiyyu'd-Din Bábbá* was governor of Diyár Bakr in Abáqá's reign. Quatrain addressed by him to Shamsu'd-Din *Ṣāhib-Diẓwán* on his dismissal from this post.
- (820) (23) *Suzani*, contemporary with Sultán Sanjar, noted for his satires and frivolous poems.
- (24) *Sa'di* of Shíráz, who took this *nom de guerre* in compliment to his patron the Atábek Sa'd b. Abí Bakr b. Sa'd b. Zangi. He died on the 17th of Dhu'l-Hijja, A. H. 690 (= Dec. 11, 1291) at Shíráz.
- (25) * * * 2) *Sagzi* (of Sijistán or Sístán).
- (26) *Sirāj[u'd-Din] Qumrí*.
- (821) (27) *Saná'i* of Ghazna, already mentioned amongst the Shaykhs (p. 215 No. 99 *supra*), survived until the time of Bahrámsih. He composed the well-known *Ḥadiqatu'l-Ḥaqíqa*.
- (28) *Shams-i-Káshí*, d. A. H. 602 (= A. D. 1205—6) at Tabríz, and is buried at Surkháb. He collected and edited the poems of Zahir-i-Fáryabí.

1) MS. "3000", but the reading adopted is that of the *Sháhnáma* itself, as well as of other MSS. of the *Gusida*.

2) Other MSS. have *Sirāji*. The word "*bayt*" ("verse") here inserted in this text is an obvious scribe's error.

- (29) *Sharafu'd-Din Shufurwah* of Iṣfahán, a contemporary of Sulṭán Arslán [b. Ṭughril the Seljúq.]
- (30) *Shamsu'd-Din Ṭabasí*. There were two poets of this name, one still living in the time of the author, who was a friend of his.
- (31) *Shamsu'd-Din Káshí*, who died about two years before the author wrote, and was the panegyrist of Khwája Bahá'u'd-Dín Ṣáhib-Díwán-i-Juwaynī.
- (822) (32) *Zahir-i-Faryábi*, died in Rabī' i, A. H. 598 (= March—April, 1192) at Tabríz, and was buried at Surkháb.
- (33) *Fakhru'd-Din Ibráhim b. Buzurjmíhr b. 'Abdu'l-Ghaffár al-Fawáliqí*, better known as *'Irdqí*, of Hamadán, died A. H. 686 (= A. D. 1287) at Damascus.
- (34) *'Unṣurí*, one of Sulṭán Maḥmud of Ghazna's court-poets. Anecdote of him, Farrukhí, *'Asjadí* and *Firdawsí*.
- (823) (35) *Farídu'd-Din 'Aṭṭár* of Nishápúr, author of the *Tadhkiratu'l-Awliyá*.
- (36) *'Abdu'l-Wásí* [*'Abalí*], contemporary with Sulṭán Sanjar the Seljúq.
- (37) *'Imádu'd-Din Faḡlu'í* (*'Imád-i-Lur*), contemporary with Abáqá Khán. His poetical repartee to Khwája Shamsu'd-Dín Ṣáhib-Díwán.
- (38) *'Uṭhmán-i-Máki*, the Qáḍí, of Qazwín, panegyrist of the author's cousin Khwája Fakhru'd-Dín Mustawfí. He wrote the *Radī-náma*, in 5000 couplets, recounting the oppressions he had suffered at the hands of his cousin Mawláná Raḍiyyu'd-Dín.
- (824) (39) *Malik 'Imádu'd-Din Isma'íl al-Bukhári*.
- (40) *Firdawsí* (*Abu'l-Qásim al-Ḥasan b. 'Alí*) of Ṭús.
- (41) *Falakí* of Shírwán, panegyrist of Minúchihr king of Shírwán.
- (42) *Qutbu'd-Din 'Atiqí* of Tabríz.
- (43) *Kamálu'd-Din Isma'íl* of Iṣfahán.

- (825) (44) *Mu'izzī*, the panegyrist of Sultān Sanjar the Seljūq.
 (45) *Mubārak-shāh-i-Ghūrī*, the panegyrist of Sultān Ghiyāthu'd-Dīn Ghūrī.
 (46) *Mujir i-Baylaqānī*, author of a *Sawgand-nāma*.
 (47) *Majd-i-Hamgar* of Yazd, one of the poets patronized by Khwāja Bahā'u'd-Dīn Šāhib-Dīwān-i Juwaynī.
 (48) *Malik Maḥmūd b. Muẓaffaru'd-Dīn* of Tabrīz.
 (49) *Najmu'd-Dīn Zarkūb*, contemporary with Abaqā Khān.
- (826) (50) *Nizāmī* of Ganja, author of the *Khamsa*.
 (51) *Nizāmī-i-Aruḍi-i-Samarqandī*, author of the *Majma'u'n-Nawādir* (= *Chahār Maqala* ¹⁾).
 (52) *Nāṣir-i-Khusraw*, called "*Hujjat*" ("the Proof") by the Isma'īlīs, a contemporary of the Fātimid Caliph al-Mustansir. He was born in A. H. 358 (= A. D. 968—9) ²⁾, and is said to have lived nearly 100 years. He wrote the *Rawshand'i-nāma*.
 (53) *Najību'd-Dīn Farbādhaqānī*, died towards the end of the Seljūq period. The *Book of Bishr and Hind* is one of his compositions.
 (54) *Nāṣir-i-Bajja'i* ³⁾, Sa'dī's contemporary and fellow-countryman.
- (827) (55) *Humām-i-Tabrizī*, also a contemporary of Sa'dī.
 (56) *Rashīdu'd-Dīn Waṭwāt*, a contemporary of Sultān Sanjar the Seljūq, author of the *Hadd'iqu's-Sihr*.
 (57) *Abu'l-Alā* of Ganja. His verses against Khāqānī.
- (828) (58) *Sa'd-i-Bahā*, contemporary with Sultān Uljāytū.
 (59) *Fakhrū'd-Dīn Fathu'llāh*, brother of the author.

1) See pp. XIV—XVI of the Introduction to the text of this work published in the Gibb Memorial Series, of which it constitutes vol. XI.

2) The correct date is A. H. 394 (= A. D. 1003—4), according to the poet's own statement. See my *Literary History of Persia*, vol. II, p. 226.

3) See Yāqūt's *Mu'jamu'l-Buldan*, s. v. ⁴²⁹¹.

- (829) (60) *Mahsatí*, the poetess.
 (61) *Firdaws*, the lady-ministrel.
 (62) *Áyisha*, the rhapsodist.
 (63) *Bintu'n-Najjáriyya* [or, *Bintu'l-Bukháriyya*].

CHAPTER VI. — ACCOUNT OF THE CITY OF QAZWÍN,
 THE AUTHOR'S NATIVE PLACE, IN
 SEVEN SECTIONS.

(830) *Section I. — How it received its name.*

In the *Kitábut-Tibyán* it is stated that Shápúr I the Sásánian founded the city and named it *Shád-Shápúr*. One of the Sásánians was conducting a campaign against the Daylamís, and a battle was taking place in the Plain of Qazwín. The general in command, seeing a weak point in his ranks, said to one of his officers "*Án kash vín va rást kun*" ("See that crooked thing and put it right"), and the name *Kashvín* (afterwards *Qazwín* and *Qazbín*) was afterwards applied to the town.

Section 2. — Character and buildings of the city.

The quarter called Shahrístán is in the middle of the old town built by Shápúr, when he fled from Rúm to Persia. An old fire-temple which once stood by the river is now a monastery for *qalandars*. After the victory which he obtained over the Greeks (831), Shápúr regarded Qazwín with especial veneration, and took great pains to enlarge and beautify the city, but his builders were much harrassed by the Daylamites, and Shápúr, being occupied with the subjugation of the Arabs, was obliged to bribe the Daylamites to keep quiet. The building was begun in the month of Ábán in the year 463 of Alexander, 1178 solar years before the time of writing ¹), the sign of Gemini being in the ascendant. As

¹) This is obviously erroneous, for the *Ta'rikh-i-Gusida* was completed in A. H. 730 (= A. D. 1330), and 1178 years before that would give A. D. 152, a century earlier than the reign of Shápúr I the Sásánian.

soon as Shápúr was freed from other preoccupations, he attacked the Daylamites with vigour, subdued them, and treated them with the utmost severity, and the persistent hostility between them and the people of Qazwín dates from those days. Introduction of Islám and conquest and enlargement of Qazwín by Sa'd b. al-'Aş the Umayyad (832). Qazwín again enlarged by the Caliph al-Hádí, who called the city *Madinata Músá* ("the City of Músá", Músá being his own name). This portion of the present town is now called Sanámak ¹).

Section 3. — Conquest and Conversion of Qazwín.

Account of the conquest of Qazwín by the Arabs in the *Kitábu'l-Buldán*. Apostacy of inhabitants after first conquest. Second conquest by Abú 'Abdi'r-Raḥmán al-Ḥáarithí. Genuineness of their subsequent conversion to Islám. In the author's time a few of the inhabitants of the Dastajird quarter were Ḥanafis and Shí'is, but the vast majority Sháfi'is, and there were also a few Jews, but no other sect or religion was represented.

Section 4. — Suburbs, rivers (833), qanáts, mosques and tombs of Qazwín.

Suburbs. — Bisháriyyát; Dashtí; Abhar-Rúdh; Fáqírán.

Rivers and valleys. — The rivers are partly fed by the snows on the hills, partly by springs, and are mostly dried up in the summer.

Qanáts (Persian *Káriz*), or underground aqueducts. — One in Mubáarakábád, made by Malik Iftikháru'd-Dín, and bequeathed by him with a garden to maintain his mausoleum. Originally the whole town was supplied by wells, some of which are over a hundred yards in depth. A *qanát* was made by Ḥamza b. Alyasa', Sultán Maḥmúd's

1) The Paris MS. Suppl. persan 173 has "Sábik" or "Sábak", سَابَك.

governor of Qum and Qazwín. Another is called *Tanfúri*; a third *Rúdhbári*; a fourth, in the Dastajird quarter, *Sayyidi*; a fifth, *Khátúni*; a sixth, now the principal one, *Khumár-táshí*; a seventh, *Şáhibi*, in the Abhar quarter; an eighth *Maliki*, in the Abhar, Azraq and 'Urí quarters (834).

Mosques. — The *Masjid-i-Fámi*^c, ascribed to the Imám ash-Sháfi'i; — the Hanafi Mosque, enlarged by Muẓaffaru'd-Dín Alp Arghún, of which the great arch (*Táq*) was constructed by Khwája 'Izzu'd-Dín Hanafi; — *Masjid-i-Thawb Báb-Kaná*n, originally an idol-temple, the first building used as a mosque after the conversion of the people to Islám, but held in detestation by the Shí'ites because in Umayyad times 'Alí used to be cursed from its pulpit; — another Mosque (*Masjid-i-Shahr*), originally a Fire-temple; — *Masjid-i-Murádiyán*, repaired by Khwája Fakhru'd-Dín Mustawfi; — *Masjid-i-Tabib-ábád*, repaired by Khwája Şadru'd-Dín Ahmad Khálidí; — *Masjid-i-Qáḍi Isma'íl*; — *Masjid-i-Máddá*, in the Darkh quarter; — a Mosque in the middle of the *bázár* in the Shahristán quarter; — *Masjid-i-Dahak*; — another Mosque on the road the cemetery, near the *Hawḍu'n-Nabí* ("Prophet's Pond") and the *Kháנגáh*, or monastery, of Nizámu'd-Dín. — Other less important mosques (835) and tombs.

*Section 5. — Eminent men of different classes
who visited Qazwín.*

Companions of the Prophet. — Bará b. 'Azib, who conquered Qazwín for the Muslims, and whose posterity still exist there, many of them being preachers. — Bakr Zaydu'l-Khayl at-Ta'í, who accompanied the preceding. — Sa'íd b. al-Āṣ al-Umawí, who was governor of Qazwín under 'Uthmán. — Salmán al-Fárisí, who took part in wars against the Daylamites. — Abú Hurayra.

Followers of the Companions. — Ibráhím b. Yazíd an-Nakha'í; Uways al-Qaraní; Rabi' b. Juthaym al-Kúfi; Sammák b. Makhzama al-Asadí; Sammák b. 'Abdu'l-Qays, and a third Sammák; (836) Shimra b. 'Atiyya al-Asadí; 'Urwa b. Zaydu'l-Khayl al-Hamdání; 'Ubayd b. 'Amr as-Salmání; Muḥammad b. Ḥajjáj b. Yúsuf ath-Thaqafí; Mazyad b. Kaysán as-Sukkari.

Imáms and Caliphs. — 'Alí b. Músá ar-Riḍá (the eighth Imám of the Shí'a); al-Mahdí and Hárúnu'r-Rashíd, the 'Abbásid Caliphs.

Shaykhs and Men of Learning. — Ibráhím b. Shayba of Herát; Ibráhím b. Adham; Ibráhím Khawwás; Aḥmad b. Muḥammad al-Ghazzálí; Ḥátim al-Aṣamm; Sufyán ath-Thawrí; Shaqíq of Balkh; Yaḥyá b. Mu'ádh of Ray;

Kings and Wasírs. — Faḍl b. Yaḥyá al-Barmakí (837); Isma'íl b. Aḥmad the Sámání; Ilyás, brother of the preceding, was governor of Qazwín in A. H. 293 (= A. D. 905—6); Ibnu'l-'Amíd, *wasír* of Ruknu'd-Dawla, came to Qazwín in A. H. 358 (= A. D. 969), and exacted from the inhabitants a price of 1,200,000 *dirhams*; the Šáḥib Isma'íl b. 'Abbád came several times; Ṭughril the Seljúq, and Maliksháh the Seljúq, who, learning the terror inspired by the Assassins (*Maláḥida*) in the people of Qazwín, appointed 'Imádu'd-Dawla Túrán b. Alfaqsháh governor, with special orders to check their depredations; Muḥammad b. Maliksháh, during his war with his brother Bar-kiyáruq; Arslán b. Ṭughril remained there some time and took the Qal'a-i-Qáhira from the Assassins, and named it "Arslán-Gusháy"; his son Ṭughril came there during his wars with Qutlugh Inánj and Qizil Arslán; Sultán Muḥammad [Khwarazmsháh] came there after his defeat by the Mongols, and lodged in the house of 'Izzu'd-Dín Karímán in the *Kúcha-i* (838) *Naw* ("New Street"), until the Qazwínis guided him to the Island

[of Ābasgún] in the Caspian in which he finally took refuge; the Salghurí Atabek Saʿd-i-Zangí came there when he escaped from Khwárazmsháh, and lodged in the Ardáq quarter, in the house of ʿImáduʿd-Dín Aḥmad, whom he afterwards richly rewarded when he came to the throne of Fárs.

Kháqáns and Amírs. — Húlágú Khán, after he had destroyed the Assassins; his son Abáqá Khán with his son Arghún and his *amírs* and captains stayed 18 days in the house of Malik Iftikhárúʿd-Dín; Aḥmad Khán, Gaykhátú Khán, Gházán Khán, ʿUljáytú Sulṭán, and Abú Saʿíd all of them repeatedly passed by or visited Qazwín.

Section 6. — Governors of Qazwín.

In Sásánian times the governors lived at Sarv-bádh in the summer and at Ray in the winter. In Muḥammadan times, Abú Dujána Simák (839) b. Kharasha al-Anṣarí and Kathír b. Shiháb al-Ḥáarithí were governors for the Caliph ʿUmar; and Saʿíd b. al-ʿAṣ al-Umawí for ʿUthmán. Five successive governors (named) represented ʿAlí. In Umayyad times Ḥajjáj b. Yúsuf, who was governor of most of Persia, appointed his son Muḥammad; later Yazíd b. al-Muhallab, Qutayba b. Muslim, and Naṣr b. Sayyár appointed governors. In early ʿAbbásid times the government of Persia was chiefly in the hands of the Barmecides (*Al-i-Barmak*); later came ʿAlí b. ʿIsá b. Máhán and the House of Ṭáhir. In the time of the Caliph al-Muʿtaṣim, when the Daylamites were again giving trouble, the author's ancestor (the fourteenth in line of ascent) Fakhruʿd-Dawla Abú Maṣṣúr al-Kúfí, a descendant of Ḥurr b. Yazíd ar-Riyáḥí, was sent there to command the army and administer the province (840) in A. H. 223 (= A. D. 838), and for nearly 200 years his descendents, all of whom bore the title Fakhruʿd-Dawla, were entrusted with these functions. Thus in A. H. 251 (= A. D. 865) they

acted for two years for ad-Dá'ī ila'l-Ḥaqq Ḥasan b. Zayd ¹⁾; then for 38 years for Músá b. Búqá, governor of Persia for the Caliph al-Mu'tazz. For two years after the rise of the Sámání power Ilyás b. Aḥmad the Sámání was governor. In A. H. 294 (= A. D. 906—7) the Caliph recovered his authority and appointed the author's twelfth ancestor in the line of ascent, Fakhru'd-Dawla Abú 'Alí, to this government, which he held for 27 years. When in A. H. 321 (= A. D. 933) the House of Buwayh or Daylam obtained possession of most of Persia, the author's ancestors governed in their name for 100 years. When in A. H. 421 (= A. D. 1030) Sulṭán Maḥmúd of Ghazna took possession of 'Iráq, the author's ninth ancestor Fakhru'd-Dawla Abú Manṣúr died, and the government of the city passed out of the family, who were charged with the duties of state-accountants, and were thenceforth known by this title, *Mustawfi*, which the author still bore. One of Sulṭán Maḥmúd's courtiers named Kárástí was made governor. (841) How he caused the people of Qazwín to eat "doubtful" meat, so that their prayers might no longer be efficacious, then oppressed them, and was finally killed by them, after he had been governor for rather more than a year. He was succeeded by Ḥamza b. Alyasá, previously governor of Qum, who ruled for more than two years. After him the Amír Abú 'Alí Muḥammad Ja'farí and his sons governed for about sixty years. The last of them, Fakhru'l-Ma'áli Dhu's-Sa'ádát Abú 'Alí Sharafsháh b. Muḥammad b. Aḥmad b. Muḥammad Ja'farí, died in A. H. 484 (= A. D. 1091). His yearly income from his extensive estates amounted to 366,000 *ḍinárs* in gold. He left one daughter, who lost all this immense wealth, and was reduced to penury, so that she was obliged to live on the charity of others. Reflections on the vicissitudes of fortune. — After the Mongol invasion

1) The MS. adds *al-Báqir*, which seems to be an error. For the genealogy of Ḥasan b. Zayd, see Ṭabarí's Annals, iii, p. 1523, and Ibnu'l-Athír, *sub anno* 250.

of Persia, Mangú Qá'án appointed Malik Iftikháru'd-Dín Muḥammad al-Bukhárí governor (842) in A. H. 651 (= A. D. 1253—4), and he and his brother Malik Imámu'd-Dín Yaḥyá ruled for 27 years. In A. H. 677 (= A. D. 1278—9) the government was given jointly to Ḥusámu'd-Dín Amír 'Umar of Shíráz and Khwája Fakhru'd-Dín Aḥmad Mustawfí. Thenceforth, until the end of 'Uljáytú's reign, the government was chiefly in the hands of the Iftikháris. Sultán Abú Sa'íd Bahádúr Khán at the beginning of his reign conferred it on the agents of his mother Gunjishkán Khátún to provide money for her army.

Section 7. — Tribes and leading families of Qazwín.

Many of the leading families are of Arab origin. The following are the principal ones:

(1) *Sayyids*, notable here for their piety and learning. Amongst the most eminent were Sayyid Riḍá; Sayyid 'Imádu'd-Dín 'Abdu'l-'Azím al-Ḥusaynī an-Naqíb (843); and Sayyid 'Izzu'd-Dín Muḥammad, a friend of Shaykh Jamálu'd-Dín Gílí, one of whose living descendents is the Qádí Sayfu'd-Dín Muḥammad al-Ḥusaynī, chief judge of Sultániyya and the district (*túmán*) of Qazwín, Abhar, Zanján and Tárímayn.

(2) *'Ulamá* (doctors of Theology). Praised for their orthodoxy and piety.

(3) *Iftikháriyán*. These are the descendants of Iftikháru'd-Dín Muḥammad Bakrī, a descendant of the Caliph Abú Bakr, who studied with the Imám Muḥammad b. Yaḥyá of Nishápúr. His chief living descendent is Malik Iftikháru'd-Dín Muḥammad b. Abú Naṣr, whose accomplishments are enumerated. Amongst others he was skilled in the Mongol and Turkish languages (844), and his pronouncements on the philology of these languages are deemed authoritative by the Mongols. He has translated the *Book of Kalila and Dimna* into Mon-

golian, and the *Book of Sindibād* into Turkī. He rose to a high position under Mangú Khán, and enriched Qazwín with many beautiful buildings. His brother ‘Imádu’d-Dín Maḥmúd, was governor of Mázandarán, and [another brother], Ruknu’d-Dín Aḥmad, was ruler (*Malik*) of Gurjistán. A third brother, Raḍiyyu’d-Dín Aḥmad, was governor of Diyár Bakr, and was a good poet. Later the family fell into poverty.

(4) *Bāzdārán* (Keepers of the Falcons). Their ancestor was Baranghash, falconer of the Caliph al-Muqtafí, who made him governor of Qazwín under the title Muẓaffaru’d-Dín.

(5) *Bashsháriyán*, a wealthy family, to which belonged Khwája ‘Izzu’d-Dín Bashsharí.

(6) *Hulwáníyán*, originally from the frontier-town of Hulwán.

(7) *Khálidiyán*, descended from Khálid b. Walíd al-Makhzúmí. There are two branches of the family. To the first belonged Shaykh Núru’d-Dín Gíl, ancestor of the Shaykhu’l-Islám Sa‘du’d-Dín Qutlugh- [MS. Qatl-] Khwája; to the second, which came from Zanján, Ṣadru’d-Dín Aḥmad al-Khálidí, who was for two years Prime Minister of Persia, and was related to the Ṣadr-i-Jahán.

(8) *Dabírán*. Of these was Najmu’d-Dín ‘Alí b. ‘Umar (845) al-Kátibí.

(9) *Ráfi‘án*, of Arab origin, descended from Ráfi‘ b. Khadíj al-Anṣarí. From them many learned men of note have arisen.

(10) *Zákáníyán*, also of Arab origin, descended from the Banú Khafāja. They have in their possession a document (text given) professedly emanating from the Prophet and written in ‘Alí’s handwriting, dated Muḥarram 7 (year unspecified) and (846) witnessed by Abú Bakr, ‘Umar, Salmán al-Fárisí and four others of the Companions. Of this family also there are two branches, to the first of which, eminent in learning, belong Sharafu’d-Dín ‘Umar and his son Ruknu’d-Dín Muḥammad, who vigorously opposed the Shí‘ites in their endeavours to win over the Mongols to their interest, jour-

neying to Khurásán to see the Mongol Amír Jurmághún and dispute with the Shí'a doctors in his presence. To the second branch, eminent in statesmanship, belonged Şafiyu'd-Dín Zákání and Nizámu'd-Dín 'Ubaydu'lláh, writer and poet, generally known as 'Ubayd-i-Zákání.

(11) *Zubayriyán*, descended from Zubayr b. Muş'ab b. Zubayr b. al-'Awwám.

(12) *Záddniyán*, whose ancestor Zádán was a contemporary of the Prophet.

(13) *Shirzádiyán*, whose ancestor was Shírzád son of Shírán, a middle-class sheep-farmer. His son, Hájji Badru'd-Dín, became rich, and was appointed Ulugh Bitikji of Qazwín by Ogodáy Qá'án (847). His son, Húsámu'd-Dín 'Umar, was favoured and promoted by Amír Búqá, and was for some years governor of Fárs.

(14) *Tá'úsiyán*, whose ancestor was Tá'ús b. Kaysán.

(15) 'Abbásiyán, related to the 'Abbásid Caliphs.

(16) *Ghaffáriyán*, of whom was the great Sháfi'í theologian Najmu'd-Dín 'Abdu'l-Ghaffár, author of the *Kitábu'l-Háwí*, who died Muḥarram 8, A. H. 665 (= Oct. 9, 1266), and whose sons are at the present time leading theologians in Qazwín.

(17) *Qaḍawiyán*, descended from Fakhru'd-Dín Fakhr-áward, who held office in the *Dihwán-i-Qaḍá* (Ministry of Justice), whence their name.

(18) *Qaráwulán*, a Turkish family, who settled at Qazwín in Mongol times and became very wealthy. They were celebrated for their beauty.

(19) *Karajiyán*, descended from Abú Dulaf al-'Ijlí, who came to Persia in the time of Hárúnu'r-Rashíd, built the city of Karaj, and dwelt there.

(20) *Anasiyán*, descended from Anas b. Málik, included many learned lawyers and theologians (848), but are now extinct.

(21) *Kayá'án*. To this family belonged Mawláná 'Izzu'd-

Dín Abu'l-Faḍá'il, who went to Tabríz and rendered great services in the Khwárazmsháhi troubles.

(22) *Mákdniyán*, descended from Mákán b. Kákí of Daylam. His descendant Sadídu'd-Dín Isma'íl b. 'Abdu'l-Jabbár b. Muḥammad b. 'Abdu'l-'Azíz b. Mák became Qáḍí of Qazwín, and this office is still in the family.

(23) *Mustawfiyán* (the Author's family), descended from Hurr b. Yazíd ar-Riyáhi. (The facts already mentioned about them in the Section on the Governors of Qazwín (pp. 231—2 *supra*) are here repeated in an abridged form).

(24) *Mu'minan*. One of them, the late Táju'd-Dín Mu'miní, was employed by Khwája Shamsu'd-Dín *Ṣáhib Diwán*. In later life he repented of the acts of tyranny which he had committed and retired to Tabríz.

(25) *Mu'áfá'iyán*. Of these was 'Abdu'l-Malik b. Muḥammad, who was one of the secretaries of Ṭughril Beg the Seljúq. The family is now extinct in Qazwín.

(26) *Marzubániyán*. These inhabit the Dastajird quarter, near the Bágh-i-Maydán (849).

(27) *Nisábúriyán*. These left Nishápúr, their original home, in A. H. 540 (= A. D. 1145—6), at the time of the great earthquake, and amongst those who came to Qazwín was the chief Qáḍí 'Abdu'r-Razzáq. The family is now extinct in Qazwín.

(28) *Búlá Timúriyán*, descended from Amír Tukush, whose ancestor was Táyang¹⁾ Khán, ruler of the Ná'imán. Tukush was chief magistrate (*Shahna*) of Qazwín in the time of Ogodáy Khán. His son, Búlá-Tímúr, from whom the family derives its name, became an Amír and amassed much property, some of which is still in the hands of his son Nuṣratu'd-Dín Búqá.

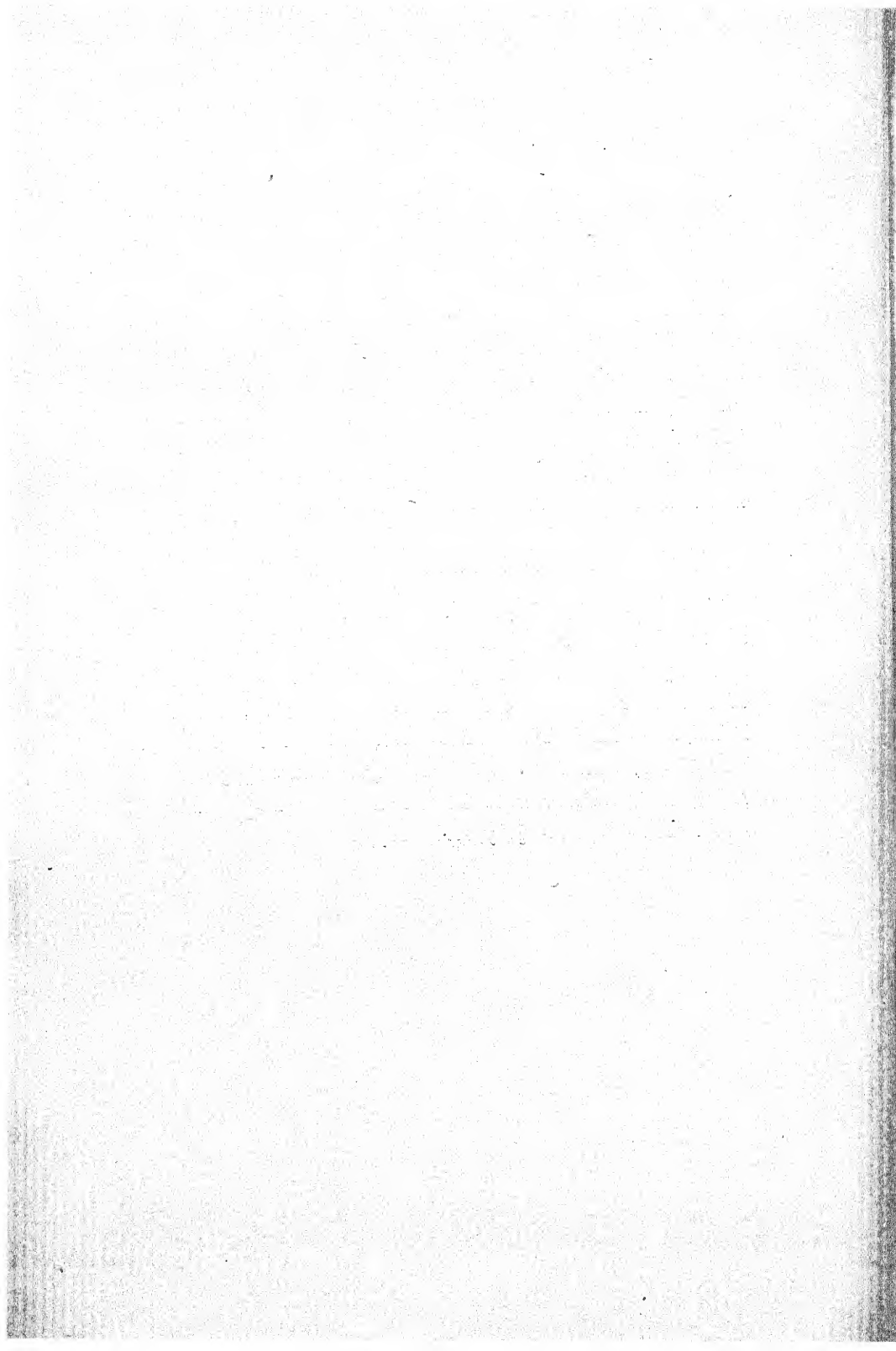
1) This name is neither clearly nor correctly given in the original, but the correct reading is certain. See Berezine's *Jámi'u't-Tawárikh*, vol. i, p. 138, and the *Ta'rikh-i-Jahán-gusháy*, vol. i, p. 46, n. 3 in this Series.

CONCLUSION.

Concerning the genealogical trees inserted by Rashidu'd-Dín in his great history [the *Ġāmi'ut-Tawārikh*]. These, in spite of their excellencē and the originality of the plan on which they are constructed, appeared to the Author susceptible of improvement, and are briefly criticized by him. (850) He therefore devised a new and simplified system of such "trees", in which he designed to use various colours as indications, which he briefly explains (850—851), and so ends his book. [The actual trees are wanting in this MS., as in most others which I have examined.]

COLOPHON (852).

Transcribed by Zaynu'l-'Abidín b. Muḥammad al-Kátib ash-Shírází, and completed at noon of the 6th of Ramaḍán, A. H. 857 (= Sept. 10, 1453). Below this is a note in the hand of a former possessor, the Mu'tamadu'd-Dawla 'Abdu'l-'Alí Mírzá, son of Prince Farhád Mírzá (uncle of the late Náṣiru'd-Dín Sháh), dated the 17th of Rajab, A. H. 1313 (= Jan. 1, 1896), and another note in the margin dated Dhu'l-Hijja, A. H. 1108 (= June—July, A. D. 1697).



- ملخص در حکمت، لنخر الدين الرازي، ۸۰۹
 منهاج، للبيضاوي، ۸۱۱
 مواقف در اصول دين، لعبد الدين شبانكاره، ۸۰۸
 موطي، لمالك بن انس، ۲۰۲

ن

- نصائح الملوك، للغزالي، ۸۰۸
 نظام التواريخ، للبيضاوي، ۸
 نقد محصل، لنصير الدين الطوسي، ۸۱۱
 النهاية، لابي المعالي الجويني، ۷۹۸
 نهج البلاغة، ۸۰۶
 نوابغ الكلم، للزخشي، ۸۰۶

و

- هدايه، لاثير الدين الابهرى، ۸۰۱
 هفت پيكر، للنظامي، ۸۲۶

و

- وجيز در فقه، للغزالي، ۸۰۸
 وسيط، للغزالي، ۸۰۸
 الوصول الى معرفة الاصول، لناوذ بن علي الاصفهاني، ۸۰۵
 ويس ورامين، لنخر الدين گرگاني، ۸۲۴

ي

- يمني، للعتبي، ۸، ۲۹۵، ۸۰۴

- کتاب المجسطی، ۸۰۴
- مجمع ارباب المسلك، للقاضی رکن الدین جوبی، ۸
- مجمع النوادر، للنظامی العروسی، ۸۲۶
- مجمّل اللغة، لابی المحاسن احمد بن فارس، ۸۰۰
- المحاضرات، للزّاعب الاصفهانی، ۸۰۶
- المحرّر، لامام الدّین الرّافعی، ۸۰۱
- محصول، لاثیر الدّین الابهری، ۸۰۱
- محصول در اصول، لنفخر الدّین الرّازی، ۸۰۹
- مخزن اسرار، للنظامی، ۸۲۶
- مدخل منظوم، لمبارکشاه غوری، ۸۲۵
- مرصاد در اصول فقه، للیضاوی، ۸۱۱
- مرصاد العباد، لنجم الدّین دایه، ۷۹۱
- مسالك الممالك، لابن خرداذبه، ۸۰۷
- مستفیء الامثال، للزّمخشري، ۸۰۶
- مسعودی در مذهب امام ابو حنیفه، لابی محمد ناصحی، ۸۰۴
- مشارب التجارب، ۸
- مصباح در کلام، للیضاوی، ۸۱۱
- المعارف، رجوع کن به کتاب المعارف
- المعارف فی التّاریخ، لعبد الله بن مسلم بن ابی محمد الدّینوری، ۸۰۷
- معالم التّنزیل، للبغوی، ۸۱۰
- المعالم فی السّنن، لابی المحاسن الخطائی، ۸۰۱
- الغازی، للواقدی، ۸۱۲
- مفصل، لابن الحاجب، ۷۵۴
- مفصل، للزّمخشري، ۸۰۶
- مقامات ابو نصر، ۶۹۵، والصّحیح ابو نصر

ق

- قانون، لابن سينا، ٨٠٢
 قانون مسعودی، للبيروني، ٨٠٤
 قصص الانبياء، ٨

ك

- کافي در حلّ حاوی، لغياث الدين العصارى، ٨٠٩
 الکافية، لابن الحاجب، ٨٠٧
 الکامل فى التاريخ، لابن الاثير، ٨، ٨٠٧
 کتاب البلدان، ٨٢٢
 کتاب السيرة والمغازي، لعاصم بن عمرو بن قتادة، ٢٥١
 کتاب المعارف، لابن قتيبه، ٨
 کشاف، للزمخشري، ٨٠٦
 کشف در حکمت، لاثير الدين الابهري، ٨٠١
 کليله ودمنه، ١١٦، ٢٩٦، ٢٠١، ٤٠٥، ٨١٩، ٨٤٤
 کليله ودمنه فارسي، لنصر الله، ٨١٢
 الکلیلة العربیة، لابن المقفع، ٨٠٢
 کیمیای سعادت، للغزالی، ٨٠٨

ل

- لباب، لنجم الدين عبد الغفار القزويني، ٨١١
 لیلی و مجنون، للنظامی، ٨٢٦

م

- متن اقلیدس، لشمس الدين عبدی تبریزی، ٨٠٦

ص

- الصَّحاح، لداود السَّجِسْتَانِي، ٨٠٠
 صحاح اللغة، للجوهري، ٨٠٥
 صحيح البخاري، ٨١٠، ٨١٢
 صحيح مسلم، ٨١٠، ٨١٢

ط

- الطبقات، للمواقدي، ٨١٠
 طوابع، للبيضاوي، ٨١١

ظ

- ظفرنامه حمد الله مستوفي، ٥

ع

- عيون التواريخ، لابي طالب علي بن خير خازن بغدادی، ٨، ٥١٠

غ

- غاية النصوص، للبيضاوي، ٨١١

ف

- الفايق، للزُّخَشْرِي، ٨٠٦
 الفرج بعد الشدة، للتَّنَوُّخِي، ٨١٠
 فوائد العلائق، لرشيد الدين وطواط، ٨٢٧
 فوائد غيائيه، لعُضُد الدِّين شَبَانَكَارَه، ٨٠٨

سوغندنامه مجد همگر یزدی، ۸۲۵
سیاست نامه، لنظام الملک، ۸
سیر الملوك، للطبری، ۸۰۹، رجوع کن به تاریخ جریر طبری
سیر الملوك، لنظام الملک، ۸، رجوع کن به سیاست نامه
السيرة والمغازی، رجوع کن به کتاب السيرة والمغازی
سيرة النبي، ۸

ش

الشافیة، لابن الحاجب، ۸۰۷
شاهنامه فردوسی، ۸، ۴۷۷، ۸۱۸، ۸۲۲، ۸۲۴
شرح اشارات، لنصیر الدین الطوسی، ۸۱۱
شرح اصول ابن الحاجب، لعضد الدین شبانکاره، ۸۰۸
شرح اصول ابن الحاجب، لقطب الدین محمود بن مسعود بن مصلح، ۸۰۹
شرح حکمت اشراق، لقطب الدین محمود بن مسعود بن مصلح، ۸۰۹
شرح السنّة، للبغوی، ۸۱۰
الشرح الصغیر، لامام الدین الرافعی، ۸۰۱
الشرح الکبیر، لامام الدین الرافعی، ۸۰۱
شرح کشف، لنجم الدین دبیر علی الکاظمی القزوينی، ۸۱۱
شرح کلیات حکمت، لنفخر الدین الرازی، ۸۰۹
شرح لباب، لنجم الدین عبد الغفار القزوينی، ۸۱۱
شرح مصابیح، للیصاوی، ۸۱۱
شرح مطالع، لشمس الدین عبدی تبریزی، ۸۰۶
شرح مفتاح، لقطب الدین محمود بن مسعود بن مصلح، ۸۰۹
شرح ملخص، لنجم الدین دبیر علی الکاظمی القزوينی، ۸۱۱
شفا، لابن سینا، ۸۰۲

ذ

ذخیره، للموحدی، ۸۱۲
ذخیره خوارزمشاهی، لابی الفتح الاصفهانی، ۸۰۲

ر

ربیع الابرار، للزخشری، ۸۰۶
رسالة فی التّصوّف، للقشیری، ۷۸۴، رجوع کن به الرسالة القشیریّة
رسالة الحساب، لشمس الدّین عبدی تبریزی، ۸۰۶
رسالة الشّمسیّة فی المنطق، لشمس الدّین دیر علی الکاتبی القزوینی، ۸۱۱
الرسالة القشیریّة، ۸، رجوع کن به رسالة فی التّصوّف
رضی نامه، لعثمان ماکفی قزوینی، ۸۲۴
روشنائی نامه، لناصر خسرو، ۸۲۶

ز

زبد، لنصیر الدّین الطّوسی، ۸۱۱
زبد التّواریخ، لجمال الدّین الکاظمی، ۸، ۵۴۵
زبد مؤمنان، لاثیر الدّین الابرّی، ۸۰۱
زبور، ۱۹، ۵۴، ۱۶۴، ۷۵۷
زیج خانی، لنصیر الدّین الطّوسی، ۸۱۱

س

ساجوقنامه ظهیری نیشاپوری، ۸
سندباد، کتاب، ۱۰۱، ۸۴۴
سندباد، کتاب، لمحمد بن علی بن محمد الکاتب، ۸۱۱

ج

- جامع الاصول، لمجد الدين ابن الاثير، ٨٠٧، ٨١٠
 جامع التواريخ لرشيد الدين، ٨، ٥٦٠
 جامع الدقائق، لنجم الدين دبير علي الكاظمي القزويني، ٨١١
 جامع الكنايات والحكايات، للعوفي، ٨١١
 الجمع بين الصحيحين، للحميدى، ٨١٠
 جهان گشاي، للجويني، ٨، ٥٠٩، ٨٠٨

ح

- الحاوي، لنجم الدين عبد الغفار القزويني، ٨١١، ٨٤٧
 حاوي الكبير، للماوردي، ٧٩٨
 حقائق السحر، لرشيد الدين وطواط، ٨٢٧
 حقيقه، للسنائي، ٨٢١
 حكمت عين، لنجم الدين دبير علي الكاظمي القزويني، ٨١١

خ

- خسرو و شيرين، للنظامي، ٨٢٦
 الخفية العلائقية، لابي الفتح الاصفهاني، ٨٠٢

د

- درة التاج، لفظب الدين محمود بن مسعود بن مصلح، ٨٠٩
 ديوان النسب، ٨

ت

- تاج المآثر، للنظامي بن النظامي العروضي، ۸۲۶
 تاريخ ابن الاثير (الكامل في التاريخ)، ۸، رجوع كن به الكامل في التاريخ
 تاريخ جرير طبري، ۸، ۸۰۹، ۸۱۱
 تاريخ جهان گشاي، رجوع كن به جهان گشاي
 تاريخ حمزه اصفهاني، ۸
 تاريخ الطبري، رجوع كن به تاريخ جرير طبري
 تاريخ گريه، ۸، ۶۱۴
 تاريخ منوچهر، ۸۱۹
 التبيان، ۸۳۰
 تجارب الامم، لابن مسكويه، ۸
 التدوين، لامام الدين الرافي، ۸، ۸۰۱
 تذكرة الاوليا، لفريد الدين العطار، ۸، ۸۲۴
 تذكرة در حكمت، لنصير الدين الطوسي، ۸۱۱
 التفسير بالفارسية، لابي بكر السوراباذي، ۸۰۶
 تفسير بسيط ووسيط، للواحدى، ۸۱۲
 تفسير قاضى، للبيضاوى، ۸۱۱
 تفسير كبير، لفخر الدين الرازي، ۸۰۹
 التفهيم فى التنجيم، لليروفي، ۸۰۴
 تهذيب در فقه، للبعوى، ۸۱۰
 التهذيب فى اللغة، لابن منصور الازهرى، ۸۰۰
 توريت، ۱۹، ۴۵، ۵۱، ۵۷، ۸۵، ۱۶۴، ۱۸۲، ۲۵۱، ۷۵۷

فهرست الكتب

۱

- احیای علوم الدین، للغزالی، ۸۰۸
اختیارات فی الفقه، لعبد الواحد الاسدی، ۸۰۷
اخلاق باصری، لنصیر الدین الطوسی، ۸۱۱
استظهار الاخبار، للقاضی احمد دامغانی، ۸، ۸۰۱
اسکندرنامه، للنظامی، ۸۲۶
اشارات، لاثیر الدین اجمری، ۸۰۱
اصول فی النحو، لابی بکر بن محمد النحوی، ۸۰۲
الفیه وشفیه، للازرقی، ۸۱۴
انجیل، ۱۹، ۶۴، ۸۰، ۱۶۴، ۷۵۷
اوصاف الاشراف، لنصیر الدین الطوسی، ۸۱۱

ب

- بسیط، للغزالی، ۸۰۸
بشر و هند، لنجیب الدین جریاذقانی، ۸۲۶
بلدان، رجوع کن به کتاب البلدان
بیان المفتی والمسنفتی، لامام الدین الزافعی، ۸۰۱

۶۶۹، ۶۶۴، ۶۵۴، ۶۵۳-۶۵۰، ۶۴۷-۶۴۵، ۶۴۲، ۶۳۹، ۶۳۸

۷۳۵، ۷۱۹، ۷۱۷، ۷۰۸، ۷۰۱، ۷۰۰، ۶۹۳، ۶۸۹-۶۸۶، ۶۸۲

۷۸۶، ۷۴۸، ۷۴۷، ۷۴۴، ۷۴۳، ۷۳۹، ۷۳۸

یامه، ۱۴۷، ۱۵۳، ۱۶۷، ۲۱۷، ۲۲۱، ۲۲۶، ۲۴۴، ۲۴۰، ۲۶۴

بن، ۹، ۴۵، ۸۰، ۹۲، ۹۸، ۱۵۳، ۱۵۴، ۲۱۸، ۲۱۹، ۲۲۰، ۲۲۸

۲۴۹، ۲۵۴، ۴۴۵، ۴۵۷، ۵۱۷

یهود، ۲۱، ۴۷، ۶۶

یونانیان، ۹، ۲۸، ۷۹

۴۰۰، ۴۰۶، ۴۰۹، ۴۱۲، ۴۱۳، ۴۲۶، ۴۳۷، ۴۵۷،

۵۰۱، ۵۰۷، ۵۲۸، ۵۳۲، ۵۷۵، ۷۲۹، ۷۴۰

هندوستان (هندستان)، رجوع کن به هند

هوازن، بنی، ۱۲۶

هوشیار، قلعه، ۴۸۴

و

وادی القرى، ۱۴۸

واسط، ۲۴۵، ۲۷۲، ۲۷۵، ۲۸۶، ۲۹۰، ۳۰۹، ۳۱۲، ۳۲۸، ۳۲۹،

۴۴۶، ۴۱۸، ۴۴۱، ۷۹۴

واشجان، ۵۰۰

واوحدات، بحر، ۲۸۶

وراوی، ۴۴۱

ورجوارکی، قبیله لر، ۵۴۷

وردجرد، ۴۵۰

ورزنه، ۶۴۷

وساح، قلعه، ۸۲۶

وسلیم، ۵۷

وشیین، ۲۱۷

وطوج، ۵۸۱

وماکی، قبیله لر، ۵۴۷

ویراوند، قبیله لر، ۵۴۷

ی

یرموک، ۲۱۴، ۲۱۴، ۲۲۱، ۲۴۱، ۲۴۱

یزد، ۴۱۷، ۵۰۲، ۶۱۴، ۶۱۶-۶۱۹، ۶۲۲-۶۲۷، ۶۲۷، ۶۴۵، ۶۴۶،

هاربی، قبیله لُر، ۵۴۹

هاشم، بنی، ۱۴۵، ۱۵۰، ۱۸۶

هاماوران، ۹۲

هذیل، بنی، ۱۲۶، ۱۶۷، ۲۱۴، ۲۲۴

هرات (هری)، ۱۰۰، ۱۸۱، ۲۱۷، ۳۷۴، ۳۷۶، ۳۷۹، ۴۸۲، ۴۸۶

۴۰۸-۴۱۰، ۴۱۲، ۴۱۳، ۴۳۷، ۴۶۰، ۵۹۴، ۶۰۸، ۶۱۹، ۶۴۱

۶۴۲، ۶۴۴، ۷۸۱، ۷۹۲، ۷۹۴، ۷۹۵، ۷۹۸، ۸۰۹

هرموز، ۶۴۱، ۶۴۸، ۷۴۱

هری، رجوع کن به هرات

هزار ستون، ۹۹، رجوع کن به اصطخر

هزارسب، ۴۸۸، ۴۸۹

هزارسف، ۴۸۹

هزاره، ۲۱۷، ۶۱۸، ۶۱۹، ۶۷۵، ۶۸۴، ۶۹۴، ۶۹۸، ۷۰۰، ۷۰۹

۸۲۹، ۷۴۵، ۷۴۶، ۷۴۷، ۷۴۶، ۷۴۹

هزاره اوغان، ۷۰۹، ۷۴۰

هزاره شادی، ۶۶۶، ۶۶۷، ۶۶۹

هلال، بنی، ۱۲۶

هاون، کو، ۹۲

همدان، ۸۷، ۱۷۹، ۲۱۷، ۲۸۶، ۳۰۶، ۳۰۹، ۳۱۸، ۴۵۶، ۴۱۴

۴۱۷، ۴۲۴، ۴۲۹، ۴۳۱، ۴۵۰، ۴۵۲، ۴۶۳-۴۷۱، ۴۷۳، ۴۷۵

۴۹۶، ۵۴۴، ۵۴۶، ۵۵۴، ۵۸۴، ۷۲۱، ۷۵۰، ۷۸۷، ۷۹۴، ۸۱۴

۸۲۲، ۸۴۳، ۸۴۶

هند، ۱، ۲۲، ۵۶، ۱۰۹، ۱۱۲، ۱۱۴، ۱۱۶، ۳۹۷، ۳۹۹، ۴۰۱

نہاوند، ۱۷۸-۱۸۰، ۱۸۲، ۲۳۱، ۲۳۷، ۲۴۰، ۲۸۶، ۵۵۴

نہر معقلی، ۲۳۹

نہر ملک، ۱۰۲

نہروان، ۱۹۷، ۳۰۹، ۳۱۰

نہیم، قلعه، ۳۹۷

نو شهر، ۵۸۶

نوروزیان، قوم، ۶۴۹

نوشیز، قلعه، ۴۹۳

نوق، ۷۴۲

نوخجان، ۴۳۳

نویان، جبل، ۶۱۷

نیرہ، قلعه، ۵۲۷

نیریز، ۶۵۴، ۶۹۸

نيسابور، رجوع کن به نيشاپور

نيسابوريان، قبیله در قزوین، ۸۴۹

نیشاپور، ۱۰۵، ۱۰۶، ۱۸۱، ۲۰۷، ۲۸۳، ۲۸۴، ۳۷۶، ۳۸۹، ۳۹۳،

۳۹۴، ۴۰۹، ۴۱۰، ۴۱۲، ۴۳۶، ۴۴۴، ۴۹۳، ۴۹۴، ۷۷۳، ۸۸۴،

۷۷۸، ۷۷۹، ۸۴۹

نیکو، ۷۱۲

نیکودریان، رجوع کن به نکوداریان

نیکي، ۵۹۹، ۶۰۰

نیل، ۴۳، ۲۸۹

نیمروز، ۷۸۷

نینوی، ۵۸

ن

ناصره الخلیل، ۶۳

ناعم، قلعه، ۱۴۸

نائمان، قوم، ۴۹۵، ۵۷۲، ۸۴۹

نائن، ۶۳۸

نَجَّار، بنی، ۲۲۰، ۲۲۴، ۲۴۷، ۲۴۸

نجران، ۸۰، ۸۱

نخجوان، ۶۰۵، ۶۷۸، ۷۱۶

نخشب، ۲۷۲، ۲۹۸، ۳۷۶

ندوشن، ۶۱۷

نرم اردشیر، نرماشیر، ۱۰۵

نسا، ۹۸، ۴۳۵

نشاپور، رجوع کن به نیشاپور

نصر، بنی، رجوع کن به نصیر، بنی

نصیین، ۳۲۶، ۳۵۶

نصیر، بنی، ۱۴۲، ۱۴۴

نطاط، قلعه، ۱۴۸

نطنتر، ۴۱۷

النظامیه، ۸۰۱

نکوداریان (نکودرزیان)، ۶۲۱، ۶۲۴، والصحیح نکوداریان

نکیسا، ۴۸۱

نمیر، بنی، ۳۵۵، ۳۵۶

نہ، ۱۰۵

نہ اردشیر، ۱۰۶

منوجان، ۶۸۵، ۷۴۱

منوقان، ۷۴۱

منی، ۱۹۲

منیال، ولایت، ۵۷۵

مهدیه، ۵۱۰، ۵۱۱

مهر بگرد، ۶۳۲، ۶۴۲

مهلَب، بنی، ۲۷۲، ۲۸۵

مهنه، ۴۴۸

مؤتکات، ولایت، ۴۵

مونه، ۱۵۰، ۲۱۴، ۲۲۲

موردستان، محله شیراز، ۶۵۸، ۶۶۱

مورغان، ۴۵۴، ۶۸۱

موصل، ۲۶، ۲۷، ۱۶۶، ۱۷۷، ۲۴۶، ۲۶۵، ۲۶۶، ۲۷۰، ۲۸۸،

۴۴۶، ۴۴۷، ۴۵۲، ۴۶۴، ۴۶۴، ۴۶۸

موغان، ۱۸۰

مولیان، نهر، ۴۸۲

مؤمنان، ۸۴۸

مولتان، ۴۹۶، ۴۹۷، ۴۱۱-۴۱۴

میافارقین، ۴۸۱

میانه، ۶۰۵

میبید، ۶۱۶-۶۳۲، ۶۳۴، ۶۴۵، ۶۴۶، ۶۵۰، ۶۵۶، ۶۸۲

میسان، ۴۹، ۹۸

میمون، قلعه، ۵۲۷

میمون دز، ۵۸۰

میوند و جرد، ۵۵۷

مظفری حابرک (؟)، رباط، ۵.۸

مظفری عضدی، رباط، ۵.۸

مظفری فاروق، رباط، ۵.۷

معافائیان، ۸۴۸

معفی، نهر، ۲۳۹

مغرب، ۱۴، ۵.، ۵۱، ۱۰۰، ۵.۹، ۵۱.، ۵۲۲

مغول (مغولان)، ۱۵، ۲۸، ۳۷۳-۳۷۱، ۴۸۴، ۴۸۵، ۴۹۷-۵۰۰،

۵۰۳، ۵۰.۵، ۵۰.۸، ۵۰.۹، ۵۲۷، ۵۲۸، ۵۴۱، ۵۴۲، ۵۴۴،

۵۴۵، ۵۵۵، ۵۵۷-۶۱۳، ۶۱۸، ۶۴۱، ۶۴۲، ۶۴۴، ۶۴۹، ۶۶۲،

۶۶۳، ۷۸۹-۷۹۳، ۸.۴، ۸۱۱، ۸۳۸، ۸۴۱، ۸۴۴، ۸۴۷

مغیسا (مقیسا)، ۱۶۹

مکران، ۱۸۰، ۴۱۸

مکرانات، ۶۴۸

مکندر، آل، ۷۹۸

مکه، ۲۲، ۲۴، ۲۸، ۳۹، ۴۴، ۶۸، ۷۹، ۱۲۷، ۱۲۸، ۱۴۰-۱۴۷،

۱۴۹-۱۴۲، ۱۴۶، ۱۵۰، ۱۵۱، ۱۶۶، ۱۷۰، ۱۸۴، ۱۸۷، ۱۹۴،

۱۹۷، ۲۱۴، ۲۱۷، ۲۱۸، ۲۲۱، ۲۲۲، ۲۲۴، ۲۲۵، ۲۲۸، ۲۳۲-

۲۳۶، ۲۴۸-۲۴۴، ۲۴۷، ۲۵۰، ۲۵۲-۲۵۶، ۲۵۸، ۲۵۹، ۲۶۱،

۲۶۳، ۲۶۸-۲۷۰، ۲۷۴، ۲۷۵، ۲۹۶، ۲۹۹، ۳۴۱، ۳۴۹، ۳۵۰،

۳۷۰، ۳۷۶، ۳۷۸

ملاحک، ۱۴، ۸۱

ملوح، بنی، ۱۴۹

ملوک الطوائف، ۱۱، ۷۸، ۱۰۰، ۱۰۱، ۱۰۴-۱۰۵

ماسی، قبیله لُر، ۵۳۹

ماکونه، قبیله لُر، ۵۳۹

مرو، بنی، ۲۲۱

مرو، ۸۶، ۱۰۰، ۱۲۴، ۱۸۱، ۲۲۰، ۲۷۴، ۲۸۶، ۲۹۴، ۴۰۹،
۴۱۱، ۴۱۲، ۴۳۶، ۴۴۷، ۴۵۱، ۴۶۱، ۴۶۲، ۶۱۹، ۶۳۴، ۷۹۵

۸۲۶

مروان، بنی، ۲۸۹، ۲۹۰

مرو الرود، ۱۰۰، ۴۱۰

مزینة، ۲۲۰

مستوفیان، ۸۴۰، ۸۴۸

مسکن، ۲۷۲

مشکوی ری، ۳۰۹

مشهد، ۲۲۲، ۷۰۱

مشهد اوجان آو، ۲۰۶

مشهد حائری، ۲۲۴

مشیز، ۶۴۲، ۶۵۲، ۶۹۸

مصر، ۱۴، ۲۵، ۴۲، ۴۶-۴۹، ۴۲، ۴۳، ۴۵، ۴۸، ۵۰، ۵۷، ۶۳،

۶۶، ۹۵، ۱۷۲، ۱۷۴، ۱۸۵، ۱۸۶، ۱۸۸، ۱۹۶، ۱۹۸، ۲۳۶،

۲۴۳، ۲۷۰، ۲۸۸، ۲۹۰، ۳۱۶، ۳۵۲، ۳۵۴، ۳۵۵، ۳۶۷، ۳۹۸،

۴۵۷، ۵۰۴، ۵۰۹، ۵۱۱، ۵۱۲، ۵۱۶، ۵۱۷، ۵۳۲، ۵۸۰، ۵۸۳،

۵۹۳، ۵۹۴، ۵۹۶، ۶۰۹، ۶۱۶، ۷۰۷، ۷۷۷، ۷۷۸، ۷۹۸

مصطلق، بنی، ۱۴۵

مضر، ۱۲۶، ۱۴۲، ۷۶۱

مطلب، بنی، ۱۲۷

مظفر، آل، ۶۱۳-۷۵۵

مظفری ابرقوه، رباط، ۵۰۷

مظفری بیضا، رباط، ۵۰۷

محوّل، ۵۹۷

مختاری، قبیله لُر، ۵۴۹

مخزوم، بنی، ۱۲۷

مدار، ۱۶۸

مدائن، ۱۰۹، ۱۷۶، ۲۲۲، ۲۲۷، ۲۹۴، ۲۹۵

مدائن سبعة عراق، ۸۶، ۱۰۵، ۱۱۶

مدرسه ترکانیه، ۶۶۹

مدرسه جمال عمری، ۶۲۵

مدرسه مستنصریه، ۴۷۱

مدرسه مظفریه، ۶۵۶، ۶۸۲

مدیان، ۱۲۶

مدیحه اکورد، قبیله لُر، ۵۴۹

مدینه، ۱۲۸، ۱۴۰، ۱۴۱، ۱۴۶، ۱۴۷، ۱۴۹-۱۴۶، ۱۴۹، ۱۵۲، ۱۵۳

۱۵۴، ۱۶۴، ۱۶۶، ۱۷۱، ۱۸۱، ۱۸۵، ۱۸۹، ۱۹۰، ۱۹۵

۱۹۷، ۲۰۰، ۲۰۱، ۲۰۴-۲۰۷، ۲۱۲-۲۱۴، ۲۱۶، ۲۱۸-۲۲۲

۲۳۴، ۲۳۶، ۲۳۸، ۲۴۱، ۲۴۲، ۲۴۸، ۲۴۹، ۲۴۱، ۲۴۴، ۲۴۵

۲۴۶، ۲۴۸، ۲۵۴، ۲۵۶، ۲۵۸، ۲۶۰، ۲۶۱، ۲۶۳، ۲۷۴، ۲۷۵

۴۲۱، ۵۱۴، ۷۰۰، ۷۰۷، ۷۵۹

مدینه موسی، ۸۴۲

مرادیان، ۸۴۴

مراسلی، قبیله لُر، ۵۴۹

مراغه، ۴۶۲، ۴۶۳، ۴۶۵، ۴۷۲

مرج راهط، ۲۴۱، ۲۶۳

مرجع عذرا، ۲۲۲

مرزبانیان، ۸۴۸

- ماجوج، ٢٨، ٦٥، ١٠٠
 ماچين، ١٠، ٢٨، ٥٧٢، ٥٧٩
 ماخان، ٢٨٦
 مادا، مسجد، ٨٣٤
 ماردانان (ماروانان)، قلعه، ٦٦٢، ٦٦٥
 ماردین، ٤٤٧
 ماردین، قلعه، ٢٩٧
 ماروذ، ٥٢٥
 مازن، بنی، ١٢٦
 مازندران، ٩١، ١٠٢، ٢٣٠، ٢٧٥، ٢٧٦، ٤١٤، ٤٢٧، ٤٦٩، ٤٧٠، ٤٩٤، ٧١٩، ٧٢٢، ٧٥٠، ٨٤٠، ٨٤٤
 ماشانرود، ٢١٧
 ماکانان، ٨٤٨
 مالک، بنی، ٢٣٥
 مانکوه، قلعه، ٥٤٨، ٥٤٩
 ماهان، ٧١٠، ٧١٢
 ماهیار، ٧٥٤
 ماهیانی، ٦١٢
 ماوراءالنهر، ١٠٠، ٢٦١، ٢٠٦، ٢١٨، ٢٧٩، ٢٨٠، ٢٩١، ٢٩٧
 ٢٩٨، ٤٢٤، ٤٤٢، ٤٤٤، ٤٥٩، ٤٩٠، ٥٧٣، ٥٧٦، ٥٨٢، ٥٩٨
 ٥٩٩، ٨١٤
 مایزور، ٥٥٧
 مائین، ٧٠٥
 مبارک آباد، ٨٢٢
 محمدآباد، ٥١٠

کیا کلیش، ۴۱۴
 کیان، آل، ۵۰۲
 کیانیان، ۱۱، ۹۱
 کیسیان، ۱۴۸
 کیش، ۵۰۷
 گیلان، ۱۰۵، ۱۱۶، ۴۱۴، ۴۲۷، ۵۲۵، ۵۴۳، ۵۹۶، ۶۱۹
 گیلویه، کو، ۹۵، ۵۴۳، ۶۱۹، ۷۲۶

ل

لاذقیه، ۴۴۴، ۴۸۳، ۴۸۵
 لاهوج، قلعه، ۵۴۰
 لینسر، قلعه، ۵۱۹
 لحصا، ۳۴۱، ۵۰۷
 لحيان، بنی، ۱۲۶، ۱۴۳، ۱۴۵
 لُر، (لُران)، ۴۱۵، ۵۴۵-۵۵۷، ۵۴۶، ۷۵۰
 لُر بزرگ، ۱۴، ۵۴۷-۵۴۸، ۷۵۰
 لُر کوچک، ۵۴۷، ۵۴۰، ۵۴۵، ۵۴۷-۵۵۷، ۷۲۳، ۷۳۵، ۷۳۵، ۷۵۰
 لرستان، ۱۴، ۵۰۲، ۵۴۵، ۵۴۷-۵۵۷، ۵۹۰، ۵۹۱، ۶۱۸، ۶۶۴،
 ۶۶۵، ۶۷۰-۶۷۳، ۶۷۵، ۷۲۰، ۷۲۲، ۷۳۵، ۷۳۵، ۷۳۸، ۷۴۵
 لماور، ۴۰۵، ۴۱۴
 لیث، بنی، ۱۲، ۱۲۷، ۳۰۹، ۴۴۴، ۸۴۰، رجوع کن به صفاریان
 لیراوی، قبیله لُر، ۵۴۹

- گنگ دژ، ۸۸، ۹۴
 كهبايه لرستان، ۵۳۹
 كه داركان، ۵۳۹
 كهرا، قلعه، ۴۷۵
 كهن دژ مرو، ۸۶
 گواشير، ۱۰۵، ۱۸۵، ۵۲۸
 کوتوند، قبیله لر، ۵۳۹
 کوچ، قوم، ۱۸۰
 کوچ و بلوچ، ۴۹۹، ۴۱۸، ۵۲۰
 کوچكه، ۶۰۴
 كوسند، كوه، ۹۵
 كوشان، قلعه، ۴۲۹
 كوشت، ۵۵۷
 كوفه، ۲۶، ۴۱، ۵۹، ۶۰، ۱۷۴، ۱۷۸، ۱۸۴، ۱۸۵، ۱۸۸، ۱۹۵-
 ۱۹۸، ۲۰۱، ۲۰۴، ۲۱۴، ۲۱۵، ۲۱۸، ۲۲۱، ۲۲۲، ۲۲۸، ۲۳۲،
 ۲۳۵، ۲۳۶، ۲۳۹، ۲۴۰، ۲۴۴، ۲۴۶، ۲۴۷، ۲۴۹، ۲۵۱-
 ۲۵۶، ۲۵۸، ۲۵۹، ۲۶۴-۲۶۷، ۲۷۱، ۲۷۲، ۲۸۲، ۲۸۳، ۲۸۶،
 ۲۸۷، ۴۱۲، ۴۳۸، ۴۴۹، ۷۵۹، ۸۰۹

- كوك، ۴۸۵
 كوكري، ۴۱۲
 كولارد، قبیله لر، ۵۳۹
 كول اكر، ۵۳۵
 كونجان، ۸۲۲
 كوه، قلعه، ۶۹۳، ۷۰۹
 كوه مور، ۱۱۴

۷۱۴، ۷۲۸، ۷۳۹، ۷۴۰، ۷۴۲-۷۴۹، ۷۵۴، ۷۸۴، ۷۸۶، ۸۱۴،

۸۱۸

کرمانشاه، ۱۱۰، ۷۶۱

کرمانشاهان، ۴۴۳، ۴۶۳، ۶۱۹

کرهرود، ۴۷۱

کریت، ۵۴۹

کریت، قلعه، ۵۵۲

کریو مابین، ۲۰۶

کررم، سجن، ۹۷

کش، ۲۷۲، ۲۹۸

گشتاسفی، ۱۸۰

کشیر، ۳۹۶، ۳۹۸

کشوین، ۸۳۰، رجوع کن به قزوین

کعبه، ۹، ۲۲، ۲۳، ۳۴، ۴۶، ۷۹، ۱۱۶، ۱۲۹، ۱۴۲، ۱۴۷، ۱۴۰،

۱۵۰، ۱۹۲، ۱۹۸، ۲۲۰، ۲۶۱، ۲۶۸-۲۷۰، ۲۷۲، ۳۴۸، ۷۰۴

کعی، قبیله لر، ۵۳۹

کلاب، بنی، ۱۴۰، ۱۶۱، ۲۲۸، ۳۵۲، ۳۵۵، ۳۵۶

گلاب، قلعه، ۴۸۹

کلات، قلعه، ۵۸۵

کلار، کوه، ۵۵۰

کلدانیان، ۸۵

کماکش، قبیله لر، ۵۳۹

کنانه، ۲۱۲

گنجه، ۴۵۳

کندمان، ۶۶۵

کرايت، قوم، ۵۷۲، ۶۰۵

کربلا، ۱۹۹، ۲۰۲، ۲۵۹

کرج، ۴۴۳، ۸۴۷

گرجستان، ۱۸۱، ۴۱۵، ۴۴۱، ۴۵۴، ۴۶۳، ۴۸۳، ۵۰۱، ۵۸۲

۵۹۱، ۶۰۴، ۶۰۷، ۶۱۰، ۸۴۴

گرجيان، ۱۰۵، ۱۰۸، ۵۰۱، ۸۲۴

گرجيان، قبیله در قزوین، ۸۴۷

کرخ، ۲۰۶، ۲۰۷، ۴۲۱، ۴۱۴، ۴۵۰

گرد، ۸۸، ۵۴۷، ۷۵۰

کرد، ده، ۵۳۵

کرداباد، ۸۶

کردستان، ۴۷۱، ۴۱۷، ۴۲۸، ۴۳۷، ۵۰۲، ۵۰۳، ۵۴۱، ۵۵۲، ۵۸۰

۵۹۶، ۶۰۸، ۷۵۰، ۷۶۱، ۸۱۴

گردکوه، ۹۷

گردکوه، قلعه، ۴۹۸، ۵۱۸، ۵۲۷

کرشد، نهر، ۵۸۲

گرگان، ۲۷۷، ۲۷۸، ۲۸۶، ۳۰۰، ۴۲۸، ۴۸۷، ۴۸۹، ۴۹۰، ۴۱۹

۴۲۳، ۴۲۷، ۴۶۳، ۵۰۳، رجوع کن به جرجان

کرمان، ۱۳، ۱۴، ۳۵، ۹۸، ۱۰۱، ۱۰۴، ۱۰۵، ۱۱۰، ۱۸۰، ۲۶۱

۲۷۰، ۲۷۱، ۲۷۲، ۲۷۹، ۴۳۰، ۴۷۰، ۴۷۱، ۴۷۴، ۴۸۲، ۴۰۰

۴۰۱، ۴۱۵، ۴۱۸، ۴۲۹-۴۳۱، ۴۴۳، ۴۴۷، ۴۴۶، ۴۷۹، ۴۸۰

۴۹۳، ۴۹۴، ۴۹۸، ۴۹۹، ۵۰۱، ۵۰۶، ۵۲۷-۵۳۵، ۶۰۸، ۶۱۳

۶۱۷، ۶۲۲، ۶۲۵، ۶۲۸، ۶۳۰، ۶۳۱، ۶۳۳، ۶۳۴، ۶۳۶، ۶۴۸-۶۴۹

۶۵۳، ۶۵۹، ۶۶۰، ۶۶۴، ۶۶۷-۶۶۹، ۶۷۵، ۶۸۲، ۶۸۴، ۶۹۳

۶۹۴، ۶۹۶-۶۹۸، ۷۰۰، ۷۰۱، ۷۰۵، ۷۰۶، ۷۰۸-۷۱۱، ۷۱۳

فیروان، ۶۴
 قیساریه، ۱۷۳
 قیصریه، ۱۷۳، ۴۸۳
 قیفاع، بنی، ۱۴۲
 قفراب، ۵۷۱، والصحیح فنقرات

ک

کابل، ۲۴۳، ۲۷۳، ۴۷۴، ۵۷۵، ۶۰۷، ۷۳۹
 کارندی، قبیله لر، ۵۴۷
 کاریز خاتونی، کاریز خمارتاشی، کاریز رودباری، کاریز سیدی، کاریز
 صاحبی، کاریز طنفوری، کاریز ملکی، ۸۳۳
 کازیره، دبه، ۳۹۸
 کازرون، ۱۱۴، ۶۳۹، ۶۵۶، ۶۶۰، ۶۶۱
 کاسان، شهرستان فرغانه، ۳۷۴
 کاشان، ۲۸۶، ۴۱۷، ۵۸۲، ۶۷۴، ۶۹۶، ۷۱۷
 کاشغر، ۲۷۶، ۴۹۷، ۵۱۸
 کاک، قلعه، ۴۷۱
 کالنجر، قلعه، ۴۳۵
 کاه کاهی، قبیله لر، ۵۴۷
 کتیه، قلعه، ۱۴۸
 کچانی، قبیله لر، ۵۴۷
 کجیل، مقبره، ۷۸۸
 کُدر، ۱۴۲
 کُر، نهر، ۴۲۱، ۶۰۴
 کران، محله اصفهان، ۴۴۹

۵۹۸، ۶۰۹، ۶۲۲، ۷۱۵، ۷۱۶، ۷۲۵، ۷۶۰، ۷۶۱، ۷۶۸، ۷۷۱،

۷۸۷، ۷۹۰، ۷۹۲، ۷۹۴، ۸۰۱، ۸۱۶، ۸۲۴، ۸۲۹-۸۴۹

قسطنطینه، ۲۱۶، ۲۷۴، ۴۱۹، رجوع کن به قسطنطینه

قصر زرد، ۶۶۲، ۶۸۹، ۶۹۱، ۶۹۶

قسطنطینه، ۱۸۸، رجوع کن به قسطنطینه

قضاعه، بنی، ۱۴۹، ۱۶۶، ۲۴۶

قضویان، ۸۴۷

قطران، دشت، ۴۵۹

قطیف، ۵۰۷

قعقاع، بنی، ۱۲۷، ۲۴۲

قلعه سپید (سفید)، ۶۵۸، ۶۵۹، ۶۸۱، ۷۵۱

قلعه سرخ، ۶۵۶

قم، ۲۰۶، ۲۸۶، ۴۱۷، ۸۲۴، ۸۴۱

قموص، قلعه، ۱۴۸

قندهار، ۵۱۰

قنق، قوم، ۴۳۴

قنقرات، قوم، ۵۷۱

قنوج، ۴۹۸، ۴۹۹

قهاसार، ۵۲

قهبایه، ۵۱۹

قهبستان، ۱۸۰، ۴۳۰، ۴۷۵، ۴۸۶، ۴۹۰، ۵۱۸، ۵۱۹، ۶۴۷

قهندز، رجوع کن به قهندر

قورلاس، قوم، ۵۶۴، ۵۷۱

قونیه، ۴۸۱-۴۷۴، ۷۹۱

قیات، قوم، ۵۵۸، ۵۶۲، ۵۷۱

قاطون، ۲۲۹، والصحيح قاطول

قاف، جبل، ۶۸۴

قاهره، ۵۱۱، ۵۱۴، ۵۱۵

قاهره، قلعه، ۴۶۶، ۴۷۲، ۸۴۷

قبط (قبطيان)، ۹، ۴۲-۴۵، ۴۷، ۹۹، ۱۴۷

ابو قيس، جبل، ۲۴

قچاق، ۱۱۵

قچاق، دشت، ۵۸۱

قرا باغ، ۷۱۶

قراختايان، ۱۴، ۶۳.

قرا مان، ۴۸۳

قرا مطة، ۴۴۱، ۴۴۶، ۴۴۹، ۴۵۰، ۴۵۷، ۴۱۴

قراولان، ۸۴۷

قرغيز، ۵۷۲

قرقيز، ۵۵۹

قرم، ۴۸۵

قرمطيان، رجوع کن به قرامطة

قريش، ۹، ۱۳۲، ۱۳۴، ۱۴۵، ۱۴۸، ۱۴۱، ۱۷۳، ۲۲۸، ۲۴۷،

۲۴۱، ۲۶۳

قريظة، بنى، ۱۴۵، ۲۲۶

قزوين، رجوع کن به قزوین

قزوین، ۱۵، ۱۰۵، ۱۰۶، ۱۰۸، ۱۰۹، ۲۰۷، ۲۱۷، ۲۲۰، ۴۰۶،

۴۰۷، ۴۲۹، ۴۵۹، ۴۱۴، ۴۱۷، ۴۴۶، ۴۵۳، ۴۶۳، ۴۶۶، ۴۶۹،

۴۷۱، ۴۷۳، ۴۷۶، ۴۹۴، ۵۱۸، ۵۲۳، ۵۲۴، ۵۸۵، ۵۹۲، ۵۹۵

- فردوس منصوریه، قلعه، ۵۲۷
 فرزین، قلعه، ۴۷۱
 فرس، ۸۷
 فرغانه، ۱۸۱، ۲۷۳، ۴۲۱، ۴۷۹، ۸۱۴
 فُرك، ۶۵۴، ۷۴۶
 فرنگ، (فرنگان، فرانگیان)، ۱، ۲۸، ۶۴، ۷۲، ۵۱۵، ۵۱۶
 فروجرد، ۲۰۶، ۴۵۴
 فروده، ۱۴۲
 فزاره، بنی، ۱۴۶
 فسا، ۹۷، ۱۸۱، ۷۴۶، ۷۸۴
 فسطاط، ۷۵۷
 فضلی، قبیله لُر، ۵۴۷
 فلسطین، ۴۲، ۶۷، ۹۹، ۲۲۸
 فهر، ۵۴۱
 فهر، بنی، ۱۲۷
 فهنسَر، قلعه، ۶۶۳، ۶۷۴، ۶۸۶، ۶۸۸، ۶۹۵
 فیروزاباد، ۱۰۵
 فیروزان، ۴۱۶، ۵۴۴، ۶۶۵، ۶۷۰
 فیوزرام ری، ۱۱۴
 فیوزکوه، ۲۰۶، ۴۱۴
 فیوم، ۲۸۹

ق

- قادیسه، ۸۹، ۱۷۶، ۲۴۲، ۲۴۷، ۲۵۴
 قاطیبه، ۴۹۶

غزنی (غزنین)، رجوع کن به غزنه

غسان، ۱۴۷

غطفان، بنی، ۶۷، ۱۲۶، ۱۴۲، ۱۴۴، ۱۶۶، ۲۴۲

غفاریان، ۸۴۷

غور، ۳۹۷، ۴۰۶-۴۰۸، ۴۸۰، ۴۹۴

غوریان، ۱۳، ۳۶۷، ۳۹۷، ۴۰۶-۴۱۳، ۴۵۹، ۴۶۳، ۴۹۵، ۶۳۱

ف

فارس، ۱۴، ۶۹، ۸۲، ۹۵، ۹۷، ۹۸، ۱۰۱، ۱۰۴، ۱۰۵، ۱۱۴، ۱۲۴،

۱۸۱، ۲۰۰، ۲۴۳، ۲۶۱، ۲۶۶، ۲۷۰، ۲۷۱، ۲۷۹، ۲۹۵، ۳۳۰،

۳۵۸، ۳۵۹، ۳۶۵، ۳۶۹-۳۷۲، ۳۷۵، ۴۱۵-۴۱۷، ۴۱۹، ۴۲۱،

۴۲۳، ۴۳۰-۴۳۳، ۴۳۷، ۴۴۲، ۴۴۶، ۴۴۷، ۴۶۳، ۴۶۵-۴۶۸،

۴۷۲، ۴۹۶، ۴۹۹، ۵۰۱، ۵۰۳-۵۰۹، ۵۲۳، ۵۲۸، ۵۲۹، ۵۴۰،

۵۴۴، ۵۴۶، ۵۸۳، ۵۹۱، ۶۰۱، ۶۱۴، ۶۲۲، ۶۲۸، ۶۳۵، ۶۳۶،

۶۴۰-۶۵۷، ۶۵۹، ۶۶۴، ۶۶۵، ۶۷۰، ۶۷۴، ۶۷۶، ۶۷۷،

۶۸۱، ۶۸۲، ۷۰۱-۷۰۴، ۷۰۸، ۷۱۶، ۷۲۰، ۷۳۹، ۷۴۰، ۷۴۲،

۷۴۵، ۷۴۶، ۷۴۹، ۷۵۰، ۷۵۴، ۷۷۶، ۷۸۲، ۷۸۶، ۷۹۴، ۸۲۶،

۸۳۸، ۸۴۷، رجوع کن به فارس

فارغان، ۴۱۵

فاروق، ۵۰۸

فافران، ۸۴۳، ۸۴۴

فدک، ۱۴۸، ۲۲۰

فرات، ۸۹، ۱۶۹-۱۷۱، ۱۷۵، ۱۷۶، ۲۸۶، ۲۸۷، ۴۴۲، ۴۵۵

فراس، بنی، ۱۷۲

فراهان، ۳۰۶

علفخوار، ٦٧٥
 علوجمائي، قبيلة لُر، ٥٤٧
 عالفه، ٢٥
 عمان، ١٤٧، ٢٢٠
 عمرة، ٢٥
 عمرو بن عوف، بني، ٢٢٢، ٢٢٨
 عمرو بن معديكرب، بني، ١٥٢
 عماس، ٢٤٢
 عمورية، ٢٧٤، ٢١٩
 عيساباد، ٢٠١
 عيصاويان، ١٢٦
 عين ايوب، ٤٢
 عين التمر، ١٧٠، ٢٢٠
 عين الورد، ٢٦٤

غ

غابه، ١٤٦
 غالب، بني، ١٢٧
 غرجستان، ٢٩٧
 غرجه، ٢٩٧
 غُزان، ٢٩٢، ٤٠٨، ٤٠٩، ٤٦٠، ٤٦١، ٤٨٠، ٤٨٩، ٨١٠
 غزنه، ١٢، ٢٥٩، ٢٦٧، ٢٧٥، ٢٨٤، ٢٨٥، ٢٩١، ٢٩٢، ٢٩٧-
 ٢٩٩، ٤٠١، ٤٠٢، ٤٠٤-٤١٣، ٤٢٦، ٤٢٧، ٤٥٨، ٤٩٥، ٥٠٠
 ٦٠٨، ٨٢٢
 غزنويان، ١٢، ٢٥٢، ٢٥٤، ٢٩٢-٤٠٦، ٤٠٨، ٤٢٤، ٤٩٩

، ۴۱۴، ۴۱۵، ۴۱۷، ۴۱۹، ۴۲۲، ۴۲۷، ۴۲۹، ۴۳۲، ۴۳۷، ۴۵۱،
 ۴۵۲، ۴۵۳، ۴۵۸-۴۶۰، ۴۶۲، ۴۶۶، ۴۷۰، ۴۷۳، ۴۷۵، ۴۷۶،
 ۴۷۸، ۴۸۱، ۴۸۳، ۴۹۲، ۴۹۳، ۴۹۶، ۴۹۸، ۴۹۹، ۵۰۱، ۵۰۴،
 ۵۰۶، ۵۲۵، ۵۲۸، ۵۳۳، ۵۳۴، ۵۴۱، ۵۵۰، ۶۰۱، ۶۰۸، ۶۱۲،
 ۶۳۶، ۶۴۷، ۶۶۰، ۶۶۳، ۶۷۴، ۶۷۶، ۶۷۷، ۶۷۹، ۶۸۲، ۶۸۳،
 ۶۹۰، ۶۹۲، ۶۹۴، ۷۰۰، ۷۰۴، ۷۱۴-۷۱۷، ۷۲۰، ۷۳۴، ۷۳۹، ۷۴۰،
 ۷۴۴، ۷۴۵، ۷۴۷، ۷۴۹، ۷۵۴، ۸۳۹، ۸۴۰، ۸۴۹

عراق عجم، ۱۷۹، ۲۲۷، ۲۳۵، ۲۴۱، ۲۶۲، ۲۶۳، ۴۱۷، ۴۳۷،
 ۵۴۷، ۵۹۱، ۵۹۶، ۶۸۴، ۸۳۹

عراق عرب، ۱۰۲، ۱۰۵، ۱۱۶، ۱۲۴، ۱۷۶، ۱۷۷، ۱۷۹، ۲۷۱،
 ۲۷۶، ۴۳۷، ۴۴۴، ۵۹۱

عراقین، ۱۸۶، ۲۶۱، ۲۷۰، ۲۷۲، ۲۷۷، ۲۷۹، ۲۸۲، ۲۸۳، ۳۱۱،
 ۳۵۹، ۸۳۱

عرب، ۱۱، ۱۸، ۲۶، ۲۷، ۸۷، ۱۰۷

عربان، صحرا، ۶۳۲

عرفات، ۲۲، ۱۸۹، ۲۳۳

عرقه، ۶۷۰

عسقلان، ۲۰۲، ۲۶۰، ۵۱۵

عسکر، ۱۰۹

عفرا، بنی، ۲۳۹

عقبه، ۱۴۶، ۲۲۰، ۲۳۴

عفرقوف، ۹۳

عقیل، بنی، ۲۵۵، ۲۵۶

عکه، ۴۸۰، ۵۱۶

علائ، قبیله لُر، ۵۳۹

ظ

ظاهر مائين، ٦٦٩

ع

عاد، ٢٧، ٢٨

عاقول، ١٧٦

عامر، بني، ١٢٦، ١٢٧، ١٤٣، ١٤٤، ١٤٩، ١٥٢، ١٧٢

عامر بن لؤي، بني، ١٢٧، ١٥٨، ٢٢٨

عانه، ٢٥٧

عباس، بني، ١٢، ٢٨٢، ٢٨٦-٢٨٨، ٢٧٣-٢٩٠، ٢٩٤، ٤٩٦، ٥١٠،

٥١١، ٥١٦، ٥١٧، ٨٠٧، ٨١٣، ٨٣٩، ٨٤٧

عباسان، ٨٤٧

ابو العباسي، قبيلة لُر، ٥٤٧

عيد الاشهل، بني، ٢٢٤

عيد الدار، بني، ١٢٧، ٢٢٨

عيد القيس، بني، ١٥٢، ٢٥٤

عيد مناف، بني، ١٥٩، ٢٤٩، ٢٥٢

عييد، قلعه، ٤٠٣، ٤٠٤

عييد بن عدتي، بني، ٢٢٢

عجم، ٢٦، ٢٧

عدتي، بني، ١٢٧، ٢٤١

عدتي بن كعب، بني، ١٧٢، ٢١٠

عراق، ٨٦، ٩٥، ١٠١، ١٦٧، ١٧٠، ١٧٣، ١٧٤، ١٩٧، ٢٠٠،

٢٢٧، ٢٤١، ٢٤٨، ٢٥٢، ٢٦٥، ٢٦٦، ٢٧٥، ٢٧٨، ٢٨٢، ٢٨٦،

٢١٢، ٢١٨، ٢٢٨، ٢٣٠، ٢٥٦، ٢٦٥، ٢٧٥، ٢٩٩، ٤٠١، ٤٠٨،

ط

- طارم، ۷۴۶، ۷۴۶، ۶۵۴،
 طارمین، ۴۱۴، ۵۹۸، ۸۴۳،
 طاق، قلعه، ۲۹۶،
 طالقان، ۴۱۱، ۴۱۴، ۵۱۹،
 طاهریان، ۲۰۹، ۸۳۹،
 طاوسان، ۸۴۷،
 طائف، ۱۴۵، ۱۴۰، ۱۵۱، ۱۹۸، ۲۳۳، ۲۴۵، ۲۴۱، ۴۴۵،
 طبرستان، ۱۶، ۱۱۵، ۲۷۷، ۳۰۴، ۳۲۰، ۳۲۷، ۳۲۸، ۳۳۰، ۳۳۴،
 ۳۳۹، ۳۷۶، ۳۹۳، ۴۱۵، ۴۱۹، ۴۲۰، ۴۲۳، ۴۲۷، ۴۴۰،
 طبرک، قلعه، ۴۲۷، ۴۳۳، ۶۶۴، ۶۷۳، ۶۷۴، ۶۸۰، ۶۸۱، ۷۱۵،
 طیس، ۴۳۷، ۵۴۳،
 طیس گیلکی، ۱۸۱،
 طیب آباد، مسجد، ۸۳۴،
 طرازک، ولایت، ۵۴۹،
 طرسوس، ۷۸، ۲۱۶،
 طلیحہ، قبیله، ۱۵۳،
 طور، جبل، ۵۱۲،
 طور سینا، ۴۳، ۴۵، ۴۶،
 طوس، ۸۷، ۹۳، ۲۰۶، ۲۰۷، ۳۰۷، ۵۸۴، ۷۷۷، ۷۸۵، ۷۹۸،
 ۸۱۱، ۸۲۲،
 طی، بنی، ۲۷، ۱۵۱، ۱۵۲، ۱۶۶،
 طیسفون، ۱۰۷،

۶۸۲، ۶۸۶، ۶۸۹-۶۹۴، ۶۹۸، ۷۰۰-۷۰۲، ۷۰۴-۷۰۶، ۷۰۸،
۷۱۱، ۷۱۴، ۷۱۸، ۷۱۹، ۷۲۱، ۷۲۵، ۷۲۶، ۷۳۰، ۷۳۴-۷۳۷،
۷۳۹-۷۴۲، ۷۴۴-۷۴۹، ۷۵۱، ۷۵۲، ۷۸۵، ۷۹۴، ۸۱۸

شیرزادیان، ۸۴۶

شیرکوه، ۵۲۶

شهران، قلعه، ۵۲۷

ص

صایان، ۸۶

صامعان، محله قزوین، ۸۳۴

صحن رودان، ۶۳۴

صرصر، نهر، ۲۷۱

صعصعه، بنی، ۱۵۹

صعوه، ۲۵

صقار، بنی، ۱۲، ۴۴۷، رجوع کن به لیث، بنی

صقاریان، رجوع کن به صقار، بنی

صفین، ۱۸۴، ۱۹۵، ۲۱۲، ۲۱۷، ۲۲۲، ۲۲۸، ۲۴۲، ۲۴۵، ۲۴۸،

۲۴۴، ۲۴۵، ۲۶۱

صنعه، ۲۵

صور، ۴۴۶، ۷۸۲

ض

ضبه، بنی، ۱۳۶

ضمیر، بنی، ۱۳۶

ضوران، قلعه، ۵۲۷

- شراه، ولایت، ۵۴۶
 شروان، ۱۸۰، ۷۸۵، ۸۲۴، ۸۲۸
 شستر، ۵۴۲، ۷۲۲، ۷۵۰، ۷۵۱، رجوع کن به شوشتر
 شعب، حصار، ۱۴۵
 شق، قلعه، ۱۴۸
 شماسیه، ۴۴۴
 شمیره، ۹۹
 شنوید، قبیله لر، ۵۴۹
 شهر بابلک، ۶۳۴، ۶۶۰، ۶۶۸، ۶۶۹، ۷۰۱، ۷۴۸
 شهر سناملک، ۸۲۲
 شهر ملک، ۴۴۱
 شهر هره، مسجد، ۸۴۴
 شهر رامنز، ۱۰۶
 شهرزور، ۱۰۰، ۲۸۶
 شورارونق، دریا، ۵۸۱
 شوشتر، ۸۲، ۱۰۵، ۱۰۹، ۱۷۹، ۵۴۲، ۶۵۸، ۶۶۵، ۶۷۲، ۷۲۱-
 ۷۲۴، ۷۳۵، ۷۳۶، ۷۴۱، ۷۴۴، رجوع کن به شستر
 شول (شولان)، قوم، ۵۴۷، ۵۴۹، ۵۴۰، ۵۴۳، ۶۶۰، ۶۶۱
 شولستان، ۵۴۹، ۶۵۸، ۶۶۰، ۶۹۶، ۸۲۶، ۷۸۶
 شیب، ۴۹۸
 شیبان، پی، ۱۲۶
 شیراز، ۹۲، ۲۰۶، ۲۷۰، ۴۷۵، ۴۷۸، ۴۱۵، ۴۲۱، ۴۴۲، ۴۶۷،
 ۴۷۹، ۵۰۴، ۵۰۵، ۵۰۷، ۵۰۹، ۵۴۵، ۶۱۷، ۶۱۹، ۶۲۵، ۶۲۷-
 ۶۳۰، ۶۳۲، ۶۳۵، ۶۳۷-۶۴۲، ۶۴۵، ۶۴۷، ۶۴۸، ۶۵۱-۶۵۴،
 ۶۵۵، ۶۵۶، ۶۵۹-۶۶۴، ۶۶۶، ۶۶۸، ۶۷۰، ۶۷۱، ۶۷۴-۶۷۶

سیستان، ۱۲، ۴۵، ۱۰۵، ۱۸۰، ۲۴۳، ۲۷۲، ۳۷۳-۳۷۵، ۳۷۸،

۳۸۲، ۳۸۵، ۳۷۶، ۳۹۵، ۳۹۶، ۶۱۷، ۷۲۹

سمیرغ، ۹۷

سیواس، ۴۸۲

ش

شاپور، صحرا، ۵۵۳

شاپورخواست، ۵۵۷

شادران شوستر، ۱۰۹

شادی، هزاره، ۶۶۶، ۶۶۷، ۶۶۹

شارشاپور، ۸۳۰

شام، ۱۴، ۴۴، ۴۶، ۴۸، ۵۰، ۵۷، ۶۰، ۶۱، ۷۸، ۹۵، ۱۰۰،

۱۲۹، ۱۳۱، ۱۳۲، ۱۳۹، ۱۴۰، ۱۴۷، ۱۵۰، ۱۵۴، ۱۶۶، ۱۷۰،

۱۷۳، ۱۷۴، ۱۸۶، ۱۸۹، ۱۹۳، ۱۹۵-۱۹۷، ۲۰۰، ۲۱۱-۲۱۲،

۲۱۷، ۲۱۸، ۲۲۱، ۲۲۴، ۲۲۶، ۲۲۸، ۲۳۲، ۲۳۴، ۲۳۷، ۲۴۱-

۲۴۳، ۲۴۶، ۲۵۰، ۲۵۱، ۲۵۵، ۲۵۷، ۲۶۱، ۲۶۲-۲۶۶، ۲۶۸،

۲۷۴، ۲۸۲، ۲۸۸، ۲۹۰، ۲۹۲، ۳۱۲، ۳۳۸، ۳۵۱، ۳۵۲، ۳۵۵،

۳۵۶، ۳۶۹، ۳۷۱، ۴۴۴، ۴۴۶، ۴۵۱، ۴۵۳، ۴۵۷، ۴۵۸، ۴۸۰،

۴۸۲، ۵۰۱-۵۰۴، ۵۰۹، ۵۱۱، ۵۱۵-۵۱۷، ۵۲۷، ۵۸۰، ۵۸۳،

۵۹۶-۵۹۸، ۷۸۲، ۸۲۲

شامیان، ۱۵۳

شاهاباذ، ۶۹۷، ۷۱۰

شیانکارگان، ۴۶۶

شیانکاره، ۵۳۸، ۵۹۱، ۶۱۹، ۶۲۰، ۶۲۲، ۶۳۹، ۶۵۴، ۶۵۵، ۶۶۳،

۶۶۵، ۶۹۸، ۷۸۶

- سمره، ۷۵۰
 سمنان، ۴۷۵، ۴۷۶، ۵۹۴
 سمنگان، ۹۲
 سمپا، ولايت، ۵۴۸
 سموسى، قبیله لر، ۵۴۹
 سناملک، شهر، ۸۳۲
 سنجار، ۴۵۵، ۴۴۴
 سند، ۱۸۰، ۵۷۴، ۷۲۹
 سنوندى، قبیله لر، ۵۴۷
 سه چاه، ۷۰۶
 سه چاه خانسار، ۶۹۱
 سهيل، بنى، ۲۱۵
 سهيم، بنى، ۱۲۷
 سواد، ۱۷۹
 سوس، ۸۲، ۱۰۵، ۵۴۲
 سوسن، ۱۰۹، ۶۷۲
 سوغات، ۶۳۲
 سوق الامير، ۴۲۱
 سوق الثلثا، ۴۴۲
 سوهقان، ۶۲۲
 سوبق، ۱۴۲
 سياه دژ، قلعه، ۴۵۴
 سيرجان، ۵۴۴، ۶۹۶، ۷۰۸، ۷۲۹، ۷۴۶، ۷۴۰-۷۴۴، ۷۴۵، ۷۴۶
 ۷۵۴، ۷۴۹
 سيرجان، قلعه، ۶۴۹، ۶۴۰، ۶۵۴

- سعد بن بکر، بنی، ۱۲۶، ۱۵۲، ۲۴۶
 سعد بن زید مناة بن تمیم، بنی، ۲۲۵
 سفند، ۲۷۳، ۴۳۴
 سفید رود، ۲۲۸، ۴۷۵
 سقایا، ۱۶۹
 سفسین، ۴۸۸، ۵۷۲، ۵۷۵
 سقلاب، ۲۸۲
 سکندریه، ۲۷۳، رجوع کن به اسکندریه
 سلاخور، نهر، ۵۵۷
 سلالم، قلعه، ۱۴۸
 سلجوقیان، ۱۲، ۴۵۴، ۴۶۳، ۴۶۹، ۴۰۱، ۴۳۳-۴۸۶، ۴۸۷، ۴۹۹
 ۵۴۷، ۵۰۳
 سلطان آباد، ۵۹۶
 سلطانیه، ۵۹۶، ۵۹۹، ۶۰۱، ۶۰۲-۶۰۵، ۶۰۸، ۶۴۸، ۷۱۹-۷۲۳
 ۷۲۵، ۷۵۰، ۸۳۴، ۸۴۳
 سلغریان، ۱۴، ۴۴۷، ۴۶۷، ۵۰۳-۵۰۹، ۵۲۸، ۵۴۰
 سلکی، قبیله لر، ۵۴۷
 سلم، بنی، ۲۳۹
 سلمان، بنی، ۶۲، ۶۶، ۲۴۱
 سلنکا، ۵۵۹
 سلیم، بنی، ۱۲۶، ۱۴۲، ۱۴۴، ۱۴۹، ۲۱۴
 سلیمانی، قلعه، ۶۴۳، ۶۴۸، ۷۰۰
 سمرقند، ۹۷، ۱۰۰، ۲۷۳، ۳۰۶، ۳۷۹، ۴۸۸، ۴۹۰، ۴۹۱، ۴۱۱
 ۴۱۳، ۴۳۴، ۴۴۴، ۴۵۸، ۴۵۹، ۴۹۰، ۴۹۴، ۷۶۰، ۷۷۷
 ۷۸۰، ۸۲۰

سجاس، جبل، ۵۸۹

سجستان، ۱۰۶، ۱۰۹، ۳۲۷

سد سکندر، ۱۰۰

سداسان، قبیله لر، ۵۳۹

سدان، ۲۰۰

سدوم، ۲۵

سریند، قلعه، ۶۵۵

سریند امیر، قلعه، ۶۹۲، ۶۹۵

سریند تیرکان، ۷۰۶

سرجاهان، ۷۰۱

سرحد، ۷۴۷

سرخاب، ۸۱۸، ۸۲۱، ۸۲۲

سرخس، ۴۹۲، ۷۹۵

سرخه، قلعه، ۵۲۷

سردویا، نهر، ۵۴۲

سُرمق، قلعه، ۷۲۴

سرنندیب، ۲۲، ۲۳

سروان، ۲۸۱

سروباد، ۸۲۸

سروستان، ۷۴۶

سروش، قلعه، ۵۲۷

سریانین، ۱۸

شش، ۴۸۵

سطیح، قلعه، ۱۴۸

سعد، بنی، ۱۴۰، ۲۴۲

زنگيان، ۴۴۲، ۴۴۴

زهره، بنی، ۱۲۷، ۱۴۰، ۲۱۵، ۲۴۲

زهره بن کلاب، بنی، ۲۱۱

زوزن، ۴۹۴، ۸۱۵

زید بن مالک، بنی، ۲۲۰

س

ساحلات، ۵۰۸

سادار، ۱۱۴

ساری، ۹۲

ساسانیان، ۱۰۴-۱۲۴، رجوع کن به آکاسره

ساعد، بنی، ۲۴۹

ساعده، بنی، ۲۱۶

سالم، بنی، ۱۴۶

سالم بن عوف، بنی، ۲۴۴

سالور، قلعه، ۵۲۶

سامان، بنی، رجوع کن به سامانیان

سامانیان، ۱۲، ۴۲۹، ۴۵۴، ۴۷۹-۴۹۳، ۴۹۴، ۴۱۷، ۴۹۹، ۸۰۴، ۸۴۰

سامره، ۲۰۷، ۲۰۸، ۴۱۹، ۴۲۰، ۴۲۲، ۴۲۶، ۴۳۱، ۴۴۴

سای، قبیله لُر، ۵۴۷

ساوه، ۱۲۹، ۲۸۶، ۴۱۷، ۴۵۱، ۴۵۴، ۴۵۸، ۴۷۵، ۷۵۰، ۷۹۲، ۸۱۱

سبا، ۲۷، ۵۴

سبزوار، ۷۸۷

سپر، کوشک، ۷۴۴

ری، ۱۰۴، ۱۱۴، ۱۷۹، ۱۸۰، ۲۷۱، ۲۸۶، ۲۹۲، ۳۰۰، ۳۰۹،
 ۳۲۸، ۳۵۴، ۳۸۷، ۳۹۲، ۴۱۰، ۴۱۴، ۴۱۵، ۴۱۷، ۴۲۵، ۴۲۸،
 ۴۲۹، ۴۳۳، ۴۳۷، ۴۳۸، ۴۵۰، ۴۵۲، ۴۵۳، ۴۶۳، ۴۶۹، ۴۷۱،
 ۴۷۲، ۴۷۵، ۴۷۶، ۴۷۷، ۴۹۲، ۴۹۸، ۴۹۹، ۵۰۱، ۵۱۷-
 ۵۱۹، ۵۹۳، ۶۰۹، ۷۴۷، ۷۴۹، ۷۵۹، ۷۷۳، ۸۲۸

ری، محله، ۸۳۴

ریقان، ۶۵۴

ز

زابل، ۶۰۷

زادانیان، ۸۴۶

زاکان، بنی، ۸۴۵

زاکانیان، ۸۴۵

زاهدیان، قبیله لر، ۵۳۹

زاوولستان، ۹۷، ۴۱۳

زبید، بنی، ۲۱۲

زبیریان، ۸۴۶

زرد، قصر، ۶۳۶

زرنند، ۷۱۱

زریق، بنی، ۲۲۵، ۲۳۴

زرم، ۳۳، ۳۴۱

زنجارود، ۶۰۵

زنجان، ۳۲۹، ۴۱۴، ۴۱۷، ۴۶۶، ۴۷۲، ۴۷۵، ۵۲۵، ۵۹۸، ۷۸۵،

۸۴۳، ۸۴۴

زند رود، ۱۰۵، ۵۴۲

ربیعہ، قبیلہ، ۷۶۱

رجیع، ۱۴۲، ۲۴۴، ۲۴۹

رجہ، قلعه، ۵۹۸

رخشایاذ، ۶۷۳

رزقان، ۶۰۴

رستمدار، ۴۱۴

رصافه، ۳۰۰، ۳۶۰

رضوی، ۱۶۳

رفسنجان، ۶۳۴، ۶۵۲، ۶۵۹، ۶۶۹، ۷۴۸، رجوع کن به رفسنجان

رقه، ۲۴۱

رها، ۴۴۶

روجد، ۷۵۰

رودبار، ۵۱۸، ۶۷۵، ۸۳۰

روذان، ۶۵۹، ۷۴۸

روسنجان، ۶۵۱، رجوع کن به رفسنجان

روشن فیروز، ۱۱۴

روم، ۱۳، ۴۱، ۶۴، ۹۵، ۹۶، ۹۸-۱۰۰، ۱۰۲، ۱۰۸، ۱۱۰، ۱۱۶،

۱۳، ۱۳۴، ۱۴۷، ۱۵۰، ۱۷۰، ۱۷۴، ۱۷۷، ۱۸۶-۱۸۸، ۲۳۶،

۲۵۶، ۲۶۷، ۲۷۰، ۲۷۸، ۳۰۴، ۳۰۶، ۳۱۸-۳۲۰، ۴۳۴، ۴۴۵-

۴۴۷، ۴۸۱-۴۸۶، ۵۰۲، ۵۸۳، ۵۸۷-۵۸۹، ۵۹۱، ۵۹۲، ۵۹۴،

۶۰۶، ۶۰۹، ۷۹۱، ۸۳۰

رومیان، ۹، ۲۸، ۱۰۳، ۱۵۰

رومیه، ۱۱۶

رون، دشت، ۷۰۴

رویا، ۳۵

دهک، قلعه، ۴۰۳

دهک، مسجد، ۸۳۴

دهلی، ۴۰۷، ۴۱۲، ۴۱۳، ۵۳۱

دهلیز، ۵۵۳

دودان، ۵۸۹

دومة الجندل، ۱۴۴، ۱۵۳، ۱۷۰، ۱۹۶

دیار بکر، ۱۴، ۹۰، ۹۳، ۱۰۵، ۱۱۵، ۱۷۷، ۱۹۷، ۲۰۰، ۲۶۵،

۳۰۴، ۳۳۸، ۳۷۱، ۴۳۱، ۴۴۶، ۴۵۳، ۴۶۳، ۵۰۳-۵۰۴، ۵۹۱،

۶۰۰، ۸۱۹، ۸۴۴

دیت جسر، ۱۱۶

دیر کوشد، ۹۵

دیلم (دیلمان، دیالم، دیالمه)، ۱۳، ۱۰۵، ۱۱۶، ۱۹۸، ۲۱۷، ۳۰۶،

۳۲۶، ۳۲۷، ۳۳۵، ۳۴۱، ۳۴۴، ۳۴۷، ۳۴۸، ۳۵۰-۳۵۴، ۳۵۹،

۳۸۶-۳۹۰، ۴۰۱، ۴۱۳-۴۳۳، ۴۴۴، ۴۷۹، ۴۹۳، ۵۴۳، ۷۶۱،

۸۳۰، ۸۳۱، ۸۳۵-۸۳۷، ۸۳۹، ۸۴۰

دینور، ۱۷۹، ۳۶۳، ۴۶۳، ۴۶۵

ذ

ذات العشیره، ۱۴۰

ذروه، دبه، ۵۴۳

ر

رافغان، ۸۴۵

راکی، قبیله لر، ۵۳۹

ریاحی، بنی، ۱۲۶

- دز سیاه، قلعه، ۵۴۸
 دز گنبدان، ۹۷
 دزبول، ۵۵۷، ۷۲۵، ۷۵۰، ۷۵۱
 دزك، قلعه، ۵۲۷
 دژ بهمن، ۹۲
 دستجرد، ۸۴۲، ۸۴۳، ۸۴۸
 دستگرد، ۱۰۶
 دشت برد، ۶۵۴
 دشت خزر، ۲۸۲، ۵۷۲، ۵۷۴، ۵۷۵، ۵۸۳، ۵۸۸، ۶۰۴
 دشت رون، ۷۰۴
 دشت قیچاق، ۵۸۱
 دشت قطران، ۴۵۹
 دشتی، ۸۴۳
 دلار، ۵۵۴، ۵۵۷
 دلروملاح، ۵۴۹
 دلکی، قبیله لر، ۵۴۹
 دماوند، ۸۲، ۸۸
 دمشق، ۶۱، ۶۳، ۱۰۰، ۱۹۸، ۲۴۷، ۲۵۱، ۲۵۵، ۲۵۷، ۲۶۱
 ۵۹۴، ۵۸۰، ۴۴۶، ۲۷۴
 دمه، ۹۵
 دنبه کوه، ۹۵
 دنبه ابراهیمی، ۶۵۲
 دندقان، ۴۴۶
 ده حرمین، ۸۰۲
 ده کلاش، ۸۲۰

خورین، ۱۱۰

خوزستان، ۵۸، ۱۰۶، ۱۷۹، ۲۳۶، ۳۳۴، ۴۵۶، ۴۶۹، ۴۷۱، ۴۷۵،

۴۷۶، ۴۱۸، ۴۲۲، ۴۲۴، ۴۲۸، ۴۵۲، ۴۶۸، ۴۷۰، ۴۹۹، ۵۴۰،

۵۴۱، ۵۴۳، ۵۴۷، ۵۴۹، ۵۵۱، ۵۵۵، ۵۸۰، ۵۹۱، ۷۹۱

خوش نوا، ۷۴۶

خیبر، ۱۴۸، ۱۶۰، ۱۸۲، ۲۱۷، ۲۱۸، ۲۴۹

د

دار الندوه، ۲۹، ۱۲۷

داراگرد (دارا بگرد) فارس، ۹۹، ۱۸۱، ۲۶۲

داری، قبیله لر، ۵۴۷

دارین، ۱۶۸

دامغان، ۴۹، ۴۷۵، ۵۸۵

دانشمندیان، ۴۸۲

دجله، ۸۷، ۹۰، ۴۴۷، ۴۶۰، ۷۷۶

الدخول، ۸۱۳

دراکین، ۵۵۸، ۵۶۲

دران، ۶۴۱

درب شیر، ۷۸۷

درب فیروزآباد، ۷۹۴

دریوند، ۱۸۰، ۲۸۲، ۵۸۱

دریوند خزر (خزران)، ۹۴، ۱۱۵، ۵۷۳

درّخ، محله قزوین، ۸۳۴

درّه ترک، ۶۸۵

دری، قبیله لر، ۵۴۷

خرمای عقیل، ۲۲۹

خرمه، ۷۰۰

خری، قلعه، ۵۰۱

خراعه، بنی، ۱۲۶

خراعیان، ۱۵۰

خرز، ۱۱۵، ۱۲۰، ۱۸۰، ۱۸۱، ۲۸۲، ۴۴۵، ۴۵۷، ۵۷۲-۵۷۵

۵۸۴، ۵۸۸، ۶۰۴

خرران، ۹۴

خررج، بنی، ۱۴۶، ۱۴۲، ۲۱۶، ۲۲۴، ۲۲۶، ۲۲۲، ۷۵۷

خرریان، ۲۸۱

خطا، (خطای)، ۱۰، ۴۴۴، ۴۵۹، ۵۵۹، ۵۷۲، ۵۷۴، ۵۷۹، ۵۹۰

خفاجه، بنی، ۱۲۶، ۶۱۶، ۸۴۵

خفرك، ۶۵۵

خلخال، قلعه، ۵۲۶

خلیل الله، مدفن ابراهیم، ۴۴، ۴۶، ۴۷، ۴۰

خمارنگین، رباط، ۴۴۷

ختتجان، ۶۲۱

خوارزم، ۹۴، ۲۷۴، ۲۷۶، ۳۸۸، ۴۹۱، ۴۰۰، ۴۰۱، ۴۰۹-۴۱۱

۴۴۶، ۴۷۲، ۴۸۶-۴۸۹، ۴۹۱، ۴۹۲، ۵۰۰، ۵۷۲-۵۷۶، ۶۱۰

۷۸۹، ۸۱۴

خوارزمشاهیان، ۱۴، ۱۴، ۴۶۹، ۴۴۴، ۴۴۶، ۴۷۸، ۴۷۹، ۴۸۶-۵۰۴

خودکی، قبیله لر، ۵۴۷

خورنی، ۱۶۹

خوره شاپور، ۱۰۹

خوره فارس، ۱۰۵

خالدیان، ۱۴۴

خان بالیق، ۵۷۹

خانجست (خانجشت)، قلعه، ۵۳۹، ۵۴۱، ۵۴۵

خانسار، ۶۹۱

خانقین، ۶۱۹

خاورن، ۶۴۴، ۶۵۲

ختای، ۴۵۷، ۵۵۹، ۵۹۰

ختن، ۱۰، ۲۸، ۴۴۵، ۴۵۷، ۵۷۲

خنعم، بنی، ۱۲۶

خنیم، بنی، ۲۲۴

خدره، بنی، ۲۴۹

خذا آفرین، پُل، ۱۸۰

خراسان، ۱۰۰، ۱۰۱، ۱۰۳، ۱۰۵، ۱۱۱، ۱۱۴، ۱۲۰، ۱۲۴، ۱۲۹

۱۷۶، ۱۸۱، ۱۹۲، ۲۱۷، ۲۴۳، ۲۴۷، ۲۴۹، ۲۶۸، ۲۷۴-۲۷۷

۲۸۰، ۲۸۲، ۲۸۳، ۲۸۵-۲۸۷، ۲۹۰، ۲۹۲، ۲۹۸، ۳۰۴، ۳۰۶

۳۰۸، ۳۱۱، ۳۱۵، ۳۱۶، ۳۲۱، ۳۲۷، ۳۳۰، ۳۳۴، ۳۵۱، ۳۷۴

۳۷۵، ۳۸۳، ۳۸۴، ۳۸۷، ۳۸۹-۳۹۱، ۳۹۴، ۴۰۱-۴۰۳

۴۰۹-۴۱۱، ۴۱۴، ۴۲۰، ۴۲۱، ۴۲۷، ۴۳۵-۴۳۸، ۴۴۲، ۴۴۷

۴۵۱، ۴۵۳، ۴۵۷، ۴۵۸، ۴۶۲، ۴۶۳، ۴۷۰، ۴۸۷، ۴۸۸، ۴۹۰

۴۹۱، ۴۹۴، ۵۰۰، ۵۰۲، ۵۱۸، ۵۲۳، ۵۴۳، ۵۷۳، ۵۸۵، ۵۹۱

۵۹۲، ۵۹۴، ۵۹۶، ۵۹۸، ۵۹۹، ۶۰۱، ۶۰۲، ۶۰۴، ۶۰۶، ۶۰۷

۶۰۸، ۶۱۱، ۶۱۶، ۶۳۱، ۶۳۲، ۶۳۴، ۷۰۸، ۷۲۹، ۷۴۷، ۷۹۰

۷۹۲، ۸۱۰، ۸۱۵، ۸۲۶، ۸۳۹، ۸۴۶

خرم آباد، ۵۵۵، ۵۵۷، ۷۲۵، ۷۵۰

خرم دژه، ۶۶۱

- حران، ٢٠٢
 حرم محروسه، ٦٦٨
 حريش، بنى، ٢٥٢
 حصن كينا، ٤٤٦
 حضرموت ٢٩، ٢٦
 حلب، ٩٦، ٤٨٠، ٤٨١، ٥٠٤، ٥٩٧
 حله، ٤٤٦
 حلوان، ١١٥، ١٧٧، ١٨١، ٢٨٦، ٢٠٤، ٢٠٩، ٢٧٥، ٤٧٠، ٨٤٤
 حلوانيان، ٨٤٤
 حماة، ٥٩٦
 حصص، ١٧٤، ٢٢٤، ٢٢٢، ٢٢٧، ٢٧٨، ٥١٦، ٥٨٢
 حبيبر، ٢٧، ٧٩، ١٢٢
 حنيفه، بنى، ١٢٦، ١٥٢، ١٩٨
 حنين، ١٥١، ٢٤٢
 حواريان، ٦٢، ٦٤
 حوض عبد الملك، ٦٢٢
 حوض النبي، ٨٢٤
 حومل، ٨١٢
 حوزيه، ٥٥٨، ٧٥٠، ٧٥١
 حيره، ١٦٨، ١٦٩، ١٧٠، ١٧٤
 حيقان، ٤٨٩

خ

- خاتون، آب، ٤٨١
 خاف، ٦١٦

جوجرد، ۶۴۱

جودی، جبل، ۲۲، ۲۶

جیمون، ۸۹، ۹۱، ۹۲، ۲۷۲، ۲۸۲، ۲۹۳، ۴۳۵، ۴۴۲، ۴۴۴، ۴۶۳،

۴۸۸، ۴۹۲، ۵۷۳، ۵۹۸، ۸۱۴

جبرفت، ۶۴۲، ۶۴۸، ۶۶۸، ۶۸۴، ۷۱۰

جیرون، ۴۴

چ

چاشت خوار، ۷۰۶

چاکری، نهر، ۵۵۷

چشمه سبز، ۱۱۱

چل مقام، ۷۳۳

چهار طاق، ۶۳۱

چهار گنبد، ۷۰۱، ۷۳۶

چیچست، دریا، ۹۴

چین، ۱۰، ۲۸، ۱۱۲، ۱۱۶، ۵۷۲، ۵۷۹

ح

حارثه، بنی، ۱۶۹، ۲۴۴

حبشه، قوم، ۹، ۸۱، ۱۳۵، ۱۴۷، ۱۵۲، ۱۵۸، ۱۶۰، ۲۱۵، ۲۱۷،

۲۲۲، ۲۲۸، ۲۳۴، ۲۵۴

حجاز، ۲۹، ۶۴، ۱۹۷، ۲۴۷، ۲۷۰، ۲۷۲، ۳۳۴، ۳۴۸، ۳۵۱، ۳۸۵،

۵۱۱، ۷۶۴

حدیبیه، ۱۴۶

حدیقه الرحمن، ۱۶۷

حراسه، ۷۵۶

جبل امعاد، ۵۳۷

جبل الساق، ۵۳۷، ۵۳۹

جدّه؟ ۲۲

جرباذقان، ۹۹، ۴۱۷، ۵۴۳، ۶۹۹، ۶۷۰، ۶۷۷، ۷۱۵

جرجان، ۱۱۴، ۱۸۰، ۳۰۵، ۳۱۴، ۳۸۷، ۳۸۸، رجوع کن به گرگان

جرجان، قلعه، ۴۹۶

جرجانه، ۴۰۰

جرما، ۶۴۰-۶۴۲، ۶۴۴، ۶۴۸، ۶۵۲، ۶۵۳، ۶۶۰، ۶۶۷، ۶۸۴،

۷۱۲، ۷۴۶

جرماخواران، ۷۱۵

جرمانیان، ۶۴۷، ۶۴۸، ۶۴۹، ۶۷۵

جرم، بنی، ۴۳، ۴۴

جرین، بنی، رجوع کن به حریش، بنی

جزیره، ۱۰۵، ۱۷۷

جشت، ۷۹۲

جغتو، نهر، ۷۱۶

جغتو مراغه، ۵۸۱

جکد، ۶۰۴

ججاجم، ۲۴۵، ۲۷۲

ججج، بنی، ۱۲۷، ۲۱۲

جند، ۱۱۵، ۴۸۹

جندشاپور، ۱۰۶

جنکردی، قبیله لر، ۵۴۷، ۵۴۸

جهم، بنی، ۱۴۰

جهن، بنی، ۱۴۰

تل الحالی، ۲۲۰

تماشا، ۹۸

تیم، بنی، ۱۲۶، ۱۲۷، ۱۵۲، ۱۶۷، ۲۳۵، ۲۴۶

تنگ اشکم، ۷۰۶

توانی کیا، قبیله لر، ۵۴۹

توران، ۹۳، ۹۷، ۱۱۳، ۳۶۹، ۴۳۵، ۴۴۷، ۴۷۴، ۴۹۸، ۵۷۲، ۵۷۳،

۷۲۰، ۷۴۷، ۷۴۳، ۷۵۲

توقات، ۴۸۱

تیم الله، بنی، ۱۶۵، ۲۰۹، ۲۲۱

تیم بن مرد، بنی، ۱۶۵، ۲۰۹

تیه موسی، ۴۹

ث

ثعلب، بنی، ۱۴۴، ۱۷۷، ۱۸۲

ثعلبه، بنی، ۱۹۹

ثقیف، بنی، ۱۲۶

ثمانین، ۲۶

ثمود، ۲۷، ۲۹

ثوری، بنی، ۱۲۶

ج

جاج، ۲۷۳

جاک، قبیله لر، ۵۴۹

جالق، ۴۵۶

جام، ۷۹۲

پیرخوار اصفهان، ۹۸

پیروزکوه، ۴۹۸

پشدادیان، ۱۱، ۸۱

ت

تانار، ۶۱۶

تاج، قلعه، ۵۲۷

تبت، ۵۵۹

تبر، قلعه، ۶۸۳

تبریز، ۴۶۵، ۵۴۱، ۵۴۴، ۵۴۳، ۵۹۱، ۵۹۵، ۶۰۲، ۶۰۴، ۶۰۵،

۶۱، ۶۲۴، ۶۲۷، ۶۲۸، ۶۳۷-۶۳۹، ۶۴۸، ۶۵۷، ۶۷۶-۶۷۹،

۶۹، ۶۹۱، ۶۹۳، ۷۰۴، ۷۰۵، ۷۱۴-۷۱۷، ۷۲۱، ۷۲۲، ۷۴۶،

۷۹۲، ۷۹۴، ۸۰۵، ۸۰۹، ۸۱۱، ۸۱۸، ۸۲۱، ۸۲۲، ۸۴۸

تبوك، ۱۵۴، ۲۴۸، ۲۴۳

ترشیز، ۵۱۸

ترك، ۱۳۴

تركستان، ۶۶، ۹۲-۹۴، ۹۷، ۱۲۰، ۱۲۴، ۱۲۸، ۱۴۸، ۲۷۳، ۲۷۷،

۳۶۹، ۴۸۸، ۴۴۴، ۵۴۶، ۵۹۹، ۶۰۰، ۷۲۴

ترمز، ۴۶۲، ۵۹۸، ۷۶۰

تستر، ۵۵۴

تفت، ۶۴۲

تفليس، ۵۰۱، ۵۸۲

تكریت، ۱۷۷

تكریت، قلعه، ۴۵۰

تل قطان، ۷۸۱

بول بسا، رجوع کن به بول بسا

بول علی، رجوع کن به بول علی

بولاتوریان، ۱۴۹

بویه، آل، ۱۴

بیت الاحزان، ۴۰، ۶۶

بیت المعجور، ۲۳، ۲۴

بیت المقدس، ۲۴، ۵۲، ۵۴، ۵۵-۵۸، ۶۰-۶۴، ۸۸، ۹۵، ۱۴۷،

۱۷۳، ۱۷۴، ۴۵۱، ۵۱۶

بئر معویة (معونة)، ۱۴۳، ۲۲۴، ۲۴۴، ۲۴۹

بئر نعامه، ۲۲۴

بیستون، ۱۲۲، ۵۹۶

بیضا، ۹۷، ۵۰۷، ۷۲۳، ۷۷۶

بیکنده، ۹۴

بیلقان، ۲۸۲، ۵۹۲

بیضی، قبیله لر، ۵۴۷

بیوند، قبیله لر، ۵۴۹

پ

پارس، ۱۲۹، ۵۴۴، ۶۸۲، رجوع کن به فارس

پرویه، قلعه، ۵۴۰

پسا، ۷۴۶، ۷۵۱

پل سنگین، ۸۷

پنج انگشت، ۶۵۲

پول پسا، ۷۰۲

پول علی، ۴۵۷

بلخ، ۸۲، ۹۶، ۹۷، ۱۸۱، ۲۸۳، ۳۸۴، ۳۸۸-۳۸۶، ۳۹۵، ۳۹۶، ۴۰۸، ۴۱۲، ۴۶۰، ۷۶۳، ۷۶۴، ۷۹۱

بلخان کوه، ۴۳۵

بلغار، ۵۷۲، ۵۷۵

بلغاریان، ۲۸

بلنکوی، صحرا، ۴۵۱

بلوچ، ۱۸۰

بم، ۹۸، ۱۰۴، ۱۰۵، ۶۳۳، ۶۳۴، ۶۵۳، ۶۸۲، ۷۱۰، ۷۲۹

بند امیر، ۴۲۱

بند خزران، ۱۸۰

بند رود مسرقان، ۱۰۵

بند مروحه، ۱۷۶

بند کوار فارس، ۹۸

بند کوه روذ، ۵۴۴

بندوئی، قبیله لر، ۵۴۷

بهار، قلعه، ۵۵۲

بهبان، ۶۷۱، ۷۵۱

بهرامجرد، ۶۴۰

بهرام دز، قلعه، ۵۲۷

بهمنشیو، ۱۰۵

بنج، بنی، ۳۹۳

بوان، شعب، ۶۳۸

بوذم، قلعه، ۴۴۲

بوشنج، ۳۹۵

بوصیر، ۲۸۹

بساسیر، ۲۵۸

بسطام، ۷۸۵

بشاریات، محله قزوین، ۸۴۳

بشاریان، ۸۴۴

بصره، ۹۸، ۱۷۶، ۱۷۸، ۱۸۸، ۱۹۴، ۱۹۵، ۲۱۰، ۲۱۶، ۲۱۷،

۲۱۹، ۲۲۰، ۲۲۴، ۲۴۳، ۲۴۷، ۲۴۹، ۲۴۰، ۲۴۳-۲۴۴، ۲۴۸،

۲۵۲، ۲۵۵، ۲۵۶، ۲۵۸، ۲۶۴، ۲۶۵، ۲۷۲، ۲۷۶، ۲۷۹، ۲۹۲،

۲۹۵، ۲۹۹، ۳۰۹، ۳۱۲، ۳۲۸، ۳۳۲، ۳۳۴، ۴۱۸، ۴۲۴، ۴۳۰،

۴۴۱، ۷۵۸، ۷۶۰

بطائح، ۳۵۸

بطن النخلة، ۱۴۰

بغداد، ۱۰۶، ۱۰۸، ۱۷۵، ۲۰۵، ۲۰۶، ۲۰۷، ۲۹۱، ۲۹۴، ۲۹۵،

۳۰۰، ۳۰۴، ۳۰۷-۳۱۴، ۳۱۸، ۳۲۱، ۳۳۱، ۳۳۵، ۳۳۸، ۳۴۱،

۳۴۴، ۳۴۵، ۳۴۷، ۳۴۸، ۳۵۱، ۳۵۳، ۳۵۴، ۳۵۶-۳۵۹،

۳۶۱-۳۶۴، ۳۶۹، ۳۷۰، ۳۷۲، ۳۷۵، ۴۱۸، ۴۱۹، ۴۲۱، ۴۲۲،

۴۲۴-۴۲۵، ۴۲۹، ۴۳۱-۴۳۴، ۴۳۷-۴۳۹، ۴۴۴، ۴۴۸، ۴۵۲-۴۵۴،

۴۶۳-۴۶۵، ۴۷۰، ۴۷۱، ۴۹۶، ۵۰۱، ۵۰۹، ۵۱۹، ۵۲۱، ۵۵۱، ۵۵۴،

۵۸۰، ۵۸۲، ۵۸۴، ۵۸۷، ۵۹۰، ۵۹۳، ۵۹۷، ۶۰۴، ۶۱۶، ۶۱۹،

۶۲۶، ۶۵۸، ۶۵۹، ۶۶۴، ۶۷۹، ۶۹۱، ۶۹۴، ۷۱۷، ۷۲۱، ۷۲۲،

۷۳۹، ۷۴۱، ۷۵۶، ۷۶۴، ۷۶۹، ۷۷۴، ۷۷۶، ۷۷۸، ۷۸۳، ۷۸۷،

۷۸۸، ۷۹۰-۷۹۴، ۷۹۸، ۸۰۴، ۸۱۱، ۸۱۲، ۸۴۷

بقیع، ۱۴۹، ۱۵۳، ۱۵۸، ۱۹۱، ۱۹۲، ۲۰۲، ۲۰۴، ۲۰۵، ۲۱۴،

۲۱۸، ۲۴۳، ۷۵۷

بلاد شاپور، ۱۰۵

بلاشان، مرغزار، ۱۰۲

بامیان، ۴۱۲

باهله، بنی، ۱۲۶

باورد، ۴۷۶، ۴۳۵

بجّه، ۸۲۶

بحر الفجان، ۱۴۱

بحر خزر، ۴۴۵، ۴۵۷

بحرین، ۱۰۵، ۱۴۷، ۱۶۸، ۲۹۱، ۴۲۶، ۴۴۱، ۵۰۷، ۷۱۲

بخارا، ۱۰۰، ۲۷۴، ۴۷۹، ۴۸۰، ۴۸۲، ۴۸۶-۴۸۸، ۴۹۰-۴۹۲

۴۴۴، ۵۲۷، ۵۸۲، ۷۶۰، ۸۰۲

بدر، ۱۴۰، ۱۴۱، ۱۴۴، ۱۶۴، ۲۱۴، ۲۱۹، ۲۲۸، ۲۴۴، ۲۴۵

۲۴۷-۲۴۹، ۲۴۱

بدائی، قبیله لُر، ۵۴۹

بدر نغان، ۲۲۰

برامکه، ۱۰۴، ۴۰۲، ۴۰۶، ۴۱۴، ۸۴۹

بربر، ۹۹، ۲۷۴

بربره، ولایت، ۸۹

برد، دشت، ۶۵۴

بردخت، کوه، ۵۴۶

بردشیر، ۱۰۵

بردع، ۱۰۰، ۲۸۲، ۴۹۴

برشاوَر، ۴۱۴

برطاسیان، ۲۸

برك، آب، ۵۸۱

بروسیر، ۷۲۹

بروب، کوه، ۵۵۶

ایغور، ۵۷۶، ۵۵۹، ۵۷۸

الایکه، ۴۲

ایله، ۱۹۳

ایوا، ۱۴۱، ۱۴۹

ایوان کسری، ۱۲۹

ایوب، آل، ۴۶۷، ۵۱۶

ب

باب الصنا، ۷۰۴

باب الطاق، ۴۴۰

بابک، شهر، ۱۰۴، رجوع کن به شهر بابک

بابل، ۲۴، ۲۸، ۴۲، ۵۶، ۸۶، ۸۸، ۴۹۰

باخرزان، ۲۸۲

بادجواد، ۱۱۵

بادغیس، ۲۹۸

باذار، ۹۸

باردین، قلعه، رجوع کن به ماردین

بازداران، قبیله، ۸۴۴

باشقرد، ۵۷۵

باشقردیان، ۲۸

باغ کاران، ۶۷۰

بافت، ۷۴۳، ۷۴۹

باقی، ۶۲۴

بامداز، ۵۵۷

*

اهر، ۵۸۷، ۵۸۶

اهرام مصر، ۲۵

اهواز، ۱۰۵، ۱۲۶، ۲۱۸، ۲۶۴-۲۶۶، ۲۹۵، ۳۰۹، ۴۳۰

اوتري، قبیله کُر، ۵۴۷

اوجان، ۲۸۱، ۴۳۰، ۶۰۶، ۷۱۶، ۷۸۲

اورم، بنی، ۱۲۷

اوری، محله قزوین، ۸۴۳

اوس، بنی، ۲۲۶

اوغان، ۶۴۰-۶۴۳، ۶۴۵، ۶۴۸، ۶۴۹، ۶۵۴، ۶۶۰، ۶۶۲، ۶۶۷،

۶۶۸، ۶۸۴، ۶۹۸، ۷۳۸

اوغانیان، ۴۹۸، ۶۴۳-۶۴۵، ۶۴۷، ۶۴۸، ۶۵۲، ۶۷۵، ۶۸۵،

۶۹۹، ۷۳۶

اولاد یزیدی، ۴۴۶، ۴۴۷

اومان، ۸۱۴

اویلیکی، قبیله کُر، ۵۳۹

ایچ، ۶۶۵

ایدیج، ۵۴۲، ۶۷۲، ۷۳۶

ایران، ۸، ۱۰، ۱۲-۱۵، ۲۷، ۸۹، ۹۷، ۹۹-۱۰۵، ۱۰۸، ۱۱۱-۱۱۳،

۱۱۶، ۱۱۷، ۱۲۰-۱۲۲، ۱۲۴، ۱۲۷، ۱۸۰، ۲۵۵، ۲۸۹، ۳۳۷،

۳۵۹، ۳۶۹، ۳۷۱، ۳۷۳، ۳۷۹-۳۸۱، ۳۹۸، ۴۳۳، ۴۴۱، ۴۴۲،

۴۴۷، ۴۵۱، ۴۷۴، ۴۹۰، ۴۹۶، ۴۹۸، ۵۰۰-۵۰۲، ۵۰۹،

۵۱۷، ۵۲۵، ۵۲۳، ۵۴۳، ۵۴۶، ۵۵۴، ۵۵۵، ۵۷۱، ۵۷۳-۵۷۵،

۵۷۸-۵۸۳، ۵۸۷-۵۹۰، ۵۹۳، ۵۹۷، ۵۹۹، ۶۰۴، ۶۰۵، ۶۰۷،

۶۳۹، ۶۶۳، ۷۳۰، ۷۳۳، ۷۴۷، ۷۵۲، ۸۲۸، ۸۳۰، ۸۳۹، ۸۴۰،

۸۴۴، ۸۵۰

- افخاريان، ١٤٢، ١٤٣
 افریقیه، ٦٤، ٢٤٣، ٥١٥
 افشنه، ٨٠٢
 افلید، قلعه، ٧٢٤
 آکاسره، ١١، ١٠٣، ١٠٥، ١٠٦، ١٢٤، ١٢٩، ٤٥٧، ٥٢٧، ٦٢٧،
 ٨٣٠، ٨٣١
 الانی، قبیله لر، ٥٤٧
 البر، قلعه، ٥٩٩
 البشیر، ٤٦٥
 الداق، ٥٨٤
 الشر، ٥٥٤
 الموت، ٢٥٩، ٢٧٠، ٢٧١، ٤٥٦، ٥١٨، ٥٢٠، ٥٢٧، ٥٨٢
 النجفی، قلعه، ٤٧٨
 اماسیه، ٤٨١
 امیه، بنی، ١٢، ١٨٥، ١٩٠-١٩٢، ١٩٨، ٢٥٥-٢٨٩، ٢١١، ٢٢٢،
 ٢٥٩، ٢٥٩، ٤٢٤، ٨٢٤، ٨٢٩
 انار سرحد، ٦٣١، ٧٤٢
 انبار، ١٩٧
 اندلس، ٦٣، ١٠٠، ١٨٧، ٢٧٣، ٢٨٩، ٢٩٥، ٢٠٠
 آتشیان، ٨٤٧
 انصار، ١٣٦، ١٣٧، ١٤١، ١٤٢، ١٤٤، ١٥٤، ١٦٦، ٢٢١، ٢٢٢،
 ٢٢٥، ٢٣٤، ٢٣٨، ٢٤٠، ٢٩٧
 انطاکیه، ٥٩، ٤٤٤، ٤٤٦، ٤٨٠، ٤٨١، ٤٨٥، ٥١٨
 انهار، ٢٩١
 انواط، ١٢٩

اسكندريه، ۷۲، ۱۰۰، ۱۷۴، ۱۸۶، ۲۴۵، ۲۴۹، ۲۷۳، ۵۱۵
اسماعيليان، ۱۴، ۲۰۸، ۴۴۰، ۴۵۱، ۴۵۲، ۴۵۷، ۴۵۹، ۴۶۱، ۴۶۴،

۴۶۷، ۴۶۹، ۵۲۷-۵۰۹، ۵۸۰

اسمعيلىه، رجوع كن به اسمعيليان

اسوكى، قبيله لُر، ۵۴۹

اشتران، ۶۹۶

اشخ، رجوع كن به اشكانيان

اشغانيان، رجوع كن به اشكانيان

اشكانيان، ۱۰۱، ۱۰۳، ۱۵۴

اشناس، ۴۷۹

اصحاب اخدود، ۸۱

اصحاب الرس، ۲۹، ۴۰

اصحاب فيل (الفيل)، ۹، ۱۱۶، ۱۲۸

اصحاب كهف، ۵۰، ۷۸، ۱۰۱

اصطخر، ۸۲، ۸۷، ۹۹، ۶۲۹، ۶۶۱

اصفهان، ۲۲، ۸۶، ۸۸، ۹۱، ۹۸، ۱۰۳، ۱۰۵، ۱۸۰، ۱۸۱، ۲۱۸،

۲۸۶، ۲۹۴، ۲۹۸، ۳۶۳، ۳۹۹، ۴۱۴، ۴۱۵، ۴۱۷، ۴۲۵،

۴۴۹-۴۵۷، ۴۶۴، ۴۶۷-۴۶۹، ۴۷۱، ۴۷۲، ۴۷۵، ۴۹۸، ۵۰۱،

۵۰۳، ۵۱۷، ۵۱۸، ۵۴۴، ۵۴۹، ۵۴۲، ۵۵۴، ۵۹۰، ۶۳۷، ۶۴۶،

۶۴۷، ۶۴۸، ۶۵۹، ۶۶۳-۶۶۵، ۶۶۹-۶۷۱، ۶۷۲، ۶۷۴، ۶۷۶،

۶۷۹-۶۸۱، ۶۸۶، ۶۸۷، ۶۸۹-۶۹۲، ۷۰۴-۷۰۶، ۷۰۸-۷۱۰،

۷۱۴، ۷۱۵، ۷۲۱، ۷۲۶، ۷۳۰، ۷۳۴، ۷۳۵، ۷۴۴-۷۴۷، ۷۵۹،

۸۰۳، ۸۰۴

اعلم، ۸۳۲

اغلب، بنى، ۴۴۰، ۵۱۰

- ارزویه، ۶۵۴'
 ارس، ۹۸، ۲۸۱، ۴۶۹
 ارسان، قبیله لر، ۵۴۸
 ارسلان گشا، قلعه، ۴۷۲، ۴۹۳
 ارش، قلعه، ۴۹۸
 ارك، قلعه، ۳۸۶
 ارکی، قبیله لر، ۵۴۷
 ارم، ۶۶۵
 ارمن، ۱۲۰، ۱۸۶، ۲۹۱، ۳۱۸، ۴۴۱، ۴۵۴، ۴۶۳، ۴۶۴، ۴۶۷، ۵۹۱
 ارمن، آب، ۱۸
 ارمنیه، ۲۸۵
 ارمیال، ۴۸۵
 اریش، ۱۸۸، ۱۹۱
 ازارقه، ۲۶۴، ۲۶۶، ۲۷۱
 ازرق، محله قزوین، ۸۳۴
 ازکنه قون، ۵۵۸، ۵۶۲
 اسا (p)، ۱۰۹
 اسباط، ۲۱
 اسبك، قبیله لر، ۵۳۹
 استنبول، ۴۸۳
 اسد، بنی، ۱۲۶، ۱۵۲، ۱۶۶، ۱۸۳، ۲۲۲، ۲۵۴، ۳۵۵
 اسداباد، ۴۹۶
 اسرائیل، بنی، ۹، ۱۹، ۴۲-۵۲، ۵۴، ۵۶-۶۲، ۶۶، ۶۸، ۹۸
 ۱۲۶، ۱۰۳
 اسفندهان، ۲۴۰

ابرهیم زاد، ۶۰۹

ابلستان، ۵۸۳، والصحيح أبلستين

ابهر، ۹۹، ۴۲۹، ۴۱۴، ۴۱۷، ۴۷۲، ۵۲۵، ۵۹۸، ۶۰۳، ۸۱۸، ۸۴۰،

۸۴۴، ۸۴۴

ایبلاک، ۶۴۲

اترار، ۴۹۶، ۵۷۳

اجنادین، ۱۷۳، ۲۱۴، ۲۱۵، ۲۴۵، ۲۴۱

أحد، ۴۶، ۱۴۲، ۱۴۴، ۲۱۲، ۲۱۴، ۲۱۵، ۲۱۶، ۲۲۲-۲۲۶،

۲۲۸، ۲۴۲-۲۴۴، ۲۴۷، ۲۴۹

احشام، قوم، ۶۴۰، ۶۴۱، ۶۶۰، ۷۰۰، ۷۲۲، ۷۴۵، ۷۵۰

اخذود، رجوع بن به اصحاب اخذود

اخشیکت، ۸۱۴

اخلاط، ۲۸۲، ۵۰۱، ۵۰۳، ۵۸۳

آزان، ۱۰۰، ۱۸۰، ۲۸۱، ۴۵۳، ۴۶۳، ۴۶۴، ۴۶۶، ۴۷۱، ۴۷۸،

۵۹۱، ۶۰۴

ارافور، ۶۱۸

اربعة، ۶۶۹

اریل، ۵۰۳، ۵۰۴

آرجان، ۱۱۵

ارجیش، ۵۸۳

ارداق، محله قزوین، ۸۳۴، ۸۴۵، ۸۴۸

اردییل، ۹۳، ۲۸۱، ۴۷۱

اردستان، ۹۸، ۶۱۹

اردن، ۲۴۹

ارزن الروم، ۴۸۳

فهرست الاماکن و القبائل

۱

آب خاتون، ۴۸۱

آبادکی، قبیله لر، ۵۴۷

آبسگون، جزیره، ۴۹۸

آذربایجان، ۹۴، ۱۰۹، ۱۱۲، ۱۱۴، ۱۸۰، ۱۸۶، ۲۴۱، ۲۶۵، ۲۷۹،

۲۸۱، ۲۹۱، ۴۰۴، ۴۱۶، ۴۱۸، ۴۳۷، ۴۵۳، ۴۶۳، ۴۶۴، ۴۶۶،

۴۷۳، ۴۷۵، ۴۷۶، ۴۷۸، ۴۸۵، ۴۹۶، ۵۰۱، ۵۷۸، ۵۹۰، ۵۹۱،

۶۰۴، ۶۰۵، ۶۱۴، ۶۷۶، ۶۷۷، ۷۱۵، ۷۱۶، ۷۲۱

آذربایگان، رجوع کن به آذربایجان

آذربجان، رجوع کن به آذربایجان

آرزو، قلعه، ۷۳۶، ۷۳۷

آس، ۵۷۲، ۵۷۵

آقسرا، ۴۸۲

آمل، ۸۶

آمو، ۴۸۲

آهن کوه، قلعه، ۵۲۷

آوه، ۴۱۷، ۷۵۰

انجو، ۵۵۴، ۵۵۷

ابرقوده، ۵۰۷، ۶۱۹، ۶۲۵، ۶۳۹، ۶۸۴، ۶۸۷، ۶۸۸، ۶۹۴، ۶۹۵،

۶۹۶، ۷۴۲، ۷۴۴، ۷۹۳

علی، غیاث الدین، رجوع کن به علی یزدی

قطب الدین محمود شاه

مجد الملك

مجد همگر

محمد بن نظام الحسینی

معین الدین

معین الدین اشرف، سید

یسقی، ابو الحسن

یمانی، ثابت بن اسلم

حذیفه

ابو حذیفه

حلم بن سعد بن حارث الانصاری

صحار

طاوس بن کیسان

یمنی، ثویبه

همدانی، بابا جعفر

بابا طاهر

بدیع

بهمن

جلال الدین، رجوع کن به جلال الدین سبتانی

حسن بن احمد عطار، ابو العلاء

طویل، محمد الدین

علاء الدولة، ابو هاشم

مرّ بن الجبل

مرّ بن شراحیل

مسروق بن اخدع

ابو یوسف

هندی، شنكل

و

واسطی، ابو الحسن بن سان (؟)

واقندی، علی بن محمد نصر، ابو الحسن، مفسر

محمد بن سعد بن ابی عبد الله الكاتب

ی

یاقوتی، اسمعیل، قطب الدین

یزدی، عضد الدین

علاء الدین، اتابک

علاء الدین بن امک (؟) سام

نہاوندی، جنید بن محمد، ابو القاسم

ابو العباس

نہرجوری، ابو یعقوب اسحق

نہدی، ابو عثمان

نوانکی، زنگی محمد، شیخ

نوبطی (?)، یعقوب بن یوسف

نورباطی، ابو علی

نوری، ابو الحسین احمد بن محمد، رجوع کن بہ نوری

نیشاپوری، خیاب، ابو سهل

ظہیری

عبد الرزاق

قطب الدین

محمد بن یحیی

یحیی بن یحیی

ہاشمی، عبد الله

عبد الله، قاضی

ہذلی، عامر بن اسامہ، ابو ملج

ہروی، ابراہیم بن شبیہ

عتیق بن محمد السورابادی

فخر الدین

یونس

ہریوہ، شمس الدین

ن

 ناجی، عبّاد بن منصور

 ناصحی، ابو محمد

 نامی، کرد امیر

 نجفی، علقمة بن قیس

 نحّاس، ابو المعالی

 نخشی، ابو تراب علی بن حصین

 نخعی، ابراهیم بن یزید

 اسود بن زید بن قیس

 سنان بن انس

 عبد الرحمن بن یزید

 ماهان ابو صالح

 نسّاج، ابو بکر

 محمد بن اسمعیل سامری

 نسائی، احمد بن عبد الرحمن، ابو عبد الرحمن

 نسفی، برهان الدّین محمد

 نسوی، ناج الدّین

 نصرابادی، ابو القاسم ابراهیم بن محمد

 نصرانی، عیسی

 نصری، قراب بن مالک بن عوف

 مالک بن عوف

 نطنزی، عزّ الدّین

 نقی، جعفر بن علی بن محمد بن علی بن موسی

ابو سعید کیان

عبد الله بن سالم

عبد الله بن عبد الحليم

مطری، اسرافیل

مطلبی، طفیل بن حارث

معینی، عبد الله بن مسلم

مغازی، ابو احمد

عبد الله

مغربی، ابو الحسن اقطع

ابو عبد الله محمد بن اسمعيل

ابو عثمان سعید بن سالم

منصور بن خلف

مقدسی، ابو فرج

موفق الدین ابو محمد عبد الله بن قدامه

مکی، ابو حازم

ابو طالب

عبد الله بن کثیر

عمرو بن جابر

مهراتی، عبد الله بن خلیفه

عبد الحکیم بن یزید

موصلی، فتح

مؤمنی، تاج الدین

مبیندی، حسن

مبینی، اسعد بن (ابی) نصر المدحی (المبینی)، الفقیه

مجتبی، صدر الدین

محاسبی، حارث بن اسد، ابو عبد الله

مخزومی، خالد بن ولید

ابو سلمه هشام بن مغیره

قیس بن السائب

مدحی، رجوع کن به میهنی

مدنی، اسمعیل بن ابو یونس

شیخ، رجوع کن به مدنی

علوی

مرزبانی، سلیمان بن خالد

مرسی، بشر بن غیاث الدین

مرغزی، ابو عون

مرنیانی، علیشاه

مروزی، عبد الله

عبد الله بن عثمان

مروی، خالد، فخر الدین

مزنّی، اسمعیل بن یحیی، ابو ابراهیم

عاصم بن عمر

مستعصی، یاقوت

مستوفی، حمد الله احمد بن ابی بکر بن نصر، قزوینی

فخر الدین احمد

فخر الدین محمد، قزوینی

مصری، خلیل

ذو النون

کینی، غیاث الدین
کینی، غیاث الدین

ل

لالبا، جمال الدین عمر
سراج الدین عمر
لنّاف، محمد لؤاف (لنّاف) کرمانی
لنبانی، ابو الفضل
لیثی، شداد بن الہاد
عطاء بن زید
غالب بن عبد اللہ
ابن قبیہ
لیکی، الیاس، شمس الدین

م

مازندرانی، حسن
مازنی، بکر بن عبد اللہ
عبد اللہ بن بشر بن صفوان
عتبہ بن غزوان بن جابر
ماکانی، مجکم، غلام
ماکی، احمد قزوینی، شمس الدین
اسمعیل، قاضی، رجوع کن بہ اسمعیل باکی (والصحبہ ماکی)
عثمان قزوینی
ماوردی، علی بن محمد بن حبیب

محمد بن سائب بن بشر
 هشام بن الامام بن سائب
 کلدی، بقیع بن حارث، ابو بکر
 کاری، محمد
 کنانی، عامر بن وائل، ابو طفیل
 کندری، ابو نصر، وزیر
 کندی، شریح بن حارث
 مقداد بن عمرو بن ثعلبة بن ربیعہ
 کوتوال (کوتوالی)، یوسف
 کوچانی، محمد
 گورسرخ، تاج الدین
 کوفی، حمزة بن حبيب بن عمارة بن الرنانه
 ربیع بن خنیم
 شمس بن عطیه
 حاصم بن النجود
 فخر الدولة، ابو منصور
 محمد بن ابی شیبہ
 کوکریدی، تاج الدین
 کونبانی، عبد الرحمن
 کوه گیلوی، بهاء الدین عثمان
 کوهی، بابا
 گیل، نور الدین
 گیلانی، نور الدین
 گیلی، جمال الدین

کَنانی، ابو بکر محمد بن علی

کَراسی، حسین بن علی، ابو علی

کَرت، فخر الدین، ملک

کَرجی، عز الدین

کَرخِی، معروف بن محفوظ فیروز

گَردِه بازو، موفق

کَرشِی، ابو جعفر

گَرجانی، فخر الدین

ابو القاسم

کَرمانی، اوچه الدین

خواجو

رفیع الدین

شاه شجاع، ابو النوارس

علامه

ابو القاسم

قطب الدین

محمد لُؤاف (لُؤاف)

کَسائی، علی بن حمزه کوفی، رجوع کن به کَسائی

فتیبه بن سعد، رجوع کن به کَسائی

کَشانی، کاموس

کَلابی، ضحاک بن سفیان

کَلبی، ابو ثور ابراهیم بن خالد

دحیه بن خلیفه

زید بن حارثه

قبي، ابو الفضل، مجد الملك

قہستانی، طوغان، امير

قواریری، عبد الله

قورجی، اخيار الدين حسن، امير

یہاء الدين

علی، پہلوان

قوشچی، علی

ابو محمد

قولتاش، سيف الدين

قومی، مظفر

ک و گ

کاتب، فرید الدين

محمد بن سعد بن ابی عبد الله الواقدي

محمد بن علی بن محمد

ابو نصر

کاتبی، نجم الدين دیر علی بن عمر بن ابو الحسن الفزونی

کازرونی، ابو اسحق شہریار

سعد الدين، محدث

کاشی، جلال الدين

جمال الدين، ابو الفاسم

شمس الدين

مظفر، امير

معین الدين پروانه

فزوینی، احمد ماکی، شمس الدین

احمد مدکویه

امام الدین رافغان

حمد الله احمد بن ابی بکر بن نصر مستوفی

سعد الدین قانغوجاه خالدى

سعد الدین مستوفی

شرف الدین طویل

عثمان ماکى

على بن عمر بن ابو الحسن، نجم الدین دیر الکانبی

مالک

محمد بن احمد العصارى، غياث الدین

محمد بن یزید، ابو عبد الله

نجم الدین دیران

نجم الدین عبد الغفار

قشیری، اسد بن عبد الله

عبد الکرم بن هوازن، ابو سعید

محمد بن خالد

قصاب، ابو العباس

محمد بن علی

قصار، حمدون بن احمد، ابو صالح

قصرانی، حسن (بن) آدم

قطنی، جمال الدین رشیق

قلاوی، سعد

قمری، سراج

فسائی، روزبهان بقلی

فضلوئی (فضلولیه)، افراسیاب، اتابک

ابو الحسن

علی بن ابی الحسن

عماد الدین

محمد بن علی بن ابی الحسن

فهری، ضحاک بن قیس

عامر بن الحارث

فوشنجی، ابو الخیر (والصالح ابو الحسن)

ق

قائنی، حسین

قبطی، شمعون

قحطی ابو بکر

قداح، عبد الله بن میمون

قراختائی، جلال الدین سورغتمش

گورخان

قرشی، ابو سعید

عمر بن سعید بن عاص

قرظی، محمد بن کعب

قرمانی، محمد بن یوسف

قرمطی، زکریه بن مهروه -

مطیع بن ابو سعید جتائی، ابو طاهر

قرنی، اویس

غفاری، جهجاه بن سعید

ابو ذر

ابو اللحم

غنوی، مرثد بن ابی مزید

ابو مزید کفاف بن حصین

معمر بن عبد الله بن نافع بن نضله

غوری، بهاء الدین سام بن محمد بن مسعود بن حسین

داود، بهلولان

سام

علاء الدین حسن بن حسین

غیاث الدین أبو النتح محمد بن سام بن حسین

مبارکشاه

محمد بن علاء الدین حسن بن حسین

محمد بن مسعود بن حسین

محمود بن محمد بن سام بن حسین

محمود بن مسعود

ف

فارسی، سلمان

فاریابی، ظهیر

قرا، ابو الحسین بن ابی یعلی

ابو یعلی محمد بن الحسین

ابو محمد حسین بن مسعود البغوی

فریقوی، مأمون بن محمد

مهدی

یحیی بن عبد الله

علیا آبادی، محمد

عمری، جمال

عنبری، خشخاش (?) خباب

عامر بن عبد الله

عنسی، اسود

عوفی، محمد

غ

غانجی، معین الدین

غرچه، نوشتگین

غزالی، احمد بن محمد، رجوع کن به غزالی

محمد بن محمد، رجوع کن به غزالی

غزنوی، ابراهیم بن مسعود بن محمود

ارسلانشاه

بهرامشاه

حسن، سید

سنائی

مسعود

مسعود بن ابراهیم بن مسعود

مسعود بن محمد بن مسعود

غسانی، طاهر

منذر بن حارث

نظامی

عسکری، حسن بن علی بن محمد بن علی بن موسی

عصاری، غیاث الدین محمد بن احمد الفزونی

عصری الاشیج

عطار، حسان

ابو العلاء حسن بن احمد همدانی

فرید الدین

عطاردی، جعفر بن حیّان، ابو الاشهب

عمران بن تیم، ابو الزیاد

عطّاش، احمد

عبد الملك

عقبلی، ناج الدین علی کومیار

قرواش بن مقلّد

قریش بن بدران

عکّار، حسین شیرازی

عکبری، ابو الحفص

ابن شهاب

ابو عبد الله بن لیط

علابادی، ابو اسحق

علائی حنفی

علوی، رضی الدین موسی

ابو الفتح بن حسین بن محمد بن احمد الاصفهانی

محمد بن جعفر

محمد بن زید

عاقولی، طلحه

عامری، سهل

عبادی، عمار، داعی عباسی

عباسی، داود

عبدی، شمس الدین تبریزی

صهار بن عباس

عبری، برهان الدین

عبد الله

عربی، خالد بن سنان

عبد الله بن موسی

عربی، ابو الحسن

ابو المظفر

عتیقی، جلال الدین

قطب الدین تبریزی

عجلی، ابو دلف

فرات بن حیان

مهارش

مورق بن مرج

عراضی، محمد بن فضل بن احمد ابو عبد الله الصاعدی

عراقی، تاج الدین

ابو جعفر

صدر الدین

فخر الدین

عروضی، مؤید الدین

ظفری، رجوع کن به ظفری

طمنانی، ابو بکر

طوسی، ابو العباس بن هارون

عطار

ابو علی الحسن بن اسحق، رجوع کن به نظم الملك

محمد بن احمد، ابو العباس

محمد بن حمید

محمد بن عباس

معشوق

ابو نصر سراجی

نصیر الدین

طیار، جعفر

محمد بن جعفر

طیالسی، ابو الولید

ظ

ظفری، عبد الله بن طارق

ع

عابدی، میسره

عادانی، حمزة بن عبد الله، ابو طیب

عبد الله

عارض، ابو علی

کمال الدولة، ابو رضا

ض

ضبی، طلحه

ابو العباس

ضمري، عمرو بن امیه

ط

طالبي، طوعالي

طاوسی، ایوب، شمس الدین

طائی، بکر بن زید الخیل

داود بن نصیر

زید الخیل بن مهمل

ابو سعید

عبد الله بن طاهر الابهری، ابو بکر

عدی بن حاتم

عروة بن زید الخیل

عمیر بن مسیح

فخطبة بن شیب

طبری، ابو طیب

محمد بن جریر

محمد بن عبد الله

ابو یعقوب

طیبی، شمس الدین

طرطوسی، ابو الحسن

شیرازی، احمد بقال

ابو اسحق

ابو بکر علاف

بنلار ابو الحسن

حسام الدین امیر عمر

حسین عکّار

رکن الدین، حاجی

زین العابدین بن محمد الکاتب

سوفرای

ابو عبد الله محمد بن خنیف

قطب الدین

شیعی، عمر بن عبد الله، ابو اسحق

ص

ضابی، ابراهیم بن هلال

ثابت بن ستان

صاعدی، رکن الدین، فاضی

محمد بن فضل بن احمد ابو عبد الله العراضی

صائن، شمس الدین

نصرة الدین عادل بسری

صغری، ابو لبابه

صفّار، لیث

صیرفی، ابو القاسم

سراجی، ابو نصر طوسی

سریندی، مجد الدین

سرجی، مجاکی حسن، شیخ

سرخیسی، داود بن ابی هند

ابو الفضل

سکروجی، محمد

سگری، یزید بن کبسان

سگری، ابو سعید رستمی

سلغر، مظفر الدین، امیر

سلگری، بزایه بن زنگی

ابو بکر بن سعد

زنگی بن آقسفر

سعد، اناک

سعد بن زنگی بن مودود

سنغر بن مودود

سیف الدین غازی، اناک

سلمانی، ناج الدین، خواجه

عبید بن عمرو

عبیده بن عمر

عبیده بن عمرو

عبیده بن قیس

سلی، سلمه بن دینار، ابو حازم

صفوان بن المعطل

عبد الله

عبد الملك بن نوح بن نصر
منصور بن عبد الملك بن نوح
منصور بن نوح بن منصور بن عبد الملك
نصر، امير

نصر بن احمد بن اسمعيل
نصر بن احمد بن طاهر بن خلف
نوح

نوح بن اسد
نوح بن منصور بن عبد الملك
نوح بن نصر بن احمد بن اسمعيل
بجی بن اسد

سامری، محمد بن اسمعيل النّسّاج
ساوحي، بهاء الدين
سعد الدين محمد

سهلان
شمس الدين
صدر الدين
عثمان

سائجی، ركن الدين غور
سائی، محمد بن عبد الله
سبزوارى، احمد بن هذيل
على مؤيد

سجستانی، ايوب بن ابى تيمه
ابو حاتم
داود

زنجانى، عبد الغفار

ابو الفرج

زنكى، احمد، شمس الدين

فخر الدين

نظام الدين يحيى بن خواجه وجيه الدين

وجيه الدين

زهرى، محمد بن مسلم بن عبد الله

نافع بن غنبة بن ابى وقاص

روزنى، شجاع الدين، ابو القاسم اعور

فخر الملك محمود بن شمس الدين محمد شاه

ابو الفرج

زياد آبادى، شمس الدين

س

سارى، ابو الحسين

ساعدى، سهل بن سعد

سامانى، ابراهيم بن احمد بن اسمعيل

احمد بن اسد

احمد بن اسمعيل بن احمد

اسمعيل بن احمد

الياس بن احمد

الياس بن اسد

ابو الحارث

عبد الملك بن نوح بن منصور

مظفر الدین سلغرشاه، امیر

رغبی (؟)، خلف بن احمد الشاطبی

رفاعی، احمد بن ابی الحسن

رمائی، علی بن عیسیٰ ابو الحسن النحوی

رهاوی، یزید بن شجره

رودباری، بزرگ امید

ابو علی محمد بن احمد

روزبهانی، سیف الدین ماکان

روعدی، عبد الله (والصحيح تروغبذی)

روی، شمسون

صهیب بن سنان بن مالک

ریاحی، حرّ بن یزید

ز

زاکانی، رکن الدین محمد

شرف الدین عمر

صفی الدین

عیید الله

عماد الدین

زجاجی، ابو علی

ابو عمرو محمد بن ابراهیم

زركوب، نجم الدین

زعفرانی، حسن بن محمد الصباح، ابو علی

زحشری، جار الله، رجوع کن به زحشری

دوئی، ابو الاسود

دولی، مبارکشاه، امیر

دیلی، عماد الدوله

فیروز

دیلی، نوفل بن معاویه

دینوری، ابو حنیفه، منجم

ابو العباس

عبد الله بن مسلم بن ابی محمد

علی بن محمد بن سهل

ابن قتیبه، ابو محمد عبد الله بن مسلم

مشاد

ر

رازی، پندار، رجوع کن به پندار رازی

غید الله بن محمد حرار، ابو محمد

عماد الدین عبد الجبار احمد

فخر الدین محمد بن عمر بن حسین

محمد بن زکریا

محمد، ابو عبد الله

مجی بن معاذ، ابو زکریا

راوندی، احمد بن مجی بن اسحق، ابو الحسن

رجائی، ابو عمر محمد

رستی، ابو سعید سگری

رشیدی، کمال الدین حسین

دامغانی، احمد، قاضی

علی، قاضی

محمد علی

دانشمندی، ذوالنون

دایه، نجم الدین

دبّاس، جهاد

درسائی، ابو الفرج

درکینیی، ابو القاسم ناصر بن علی

درنگی، حسام الدین عمر شمس الدین

دزفولی، اسمعیل

دستگردانی، جمال الدین

دقاق، ابو بکر بن احمد بن نصر

ابو علی

دقی، ابو جهنم

دمشقی، احمد بن علی

عبد الله بن عامر

غیلان

قیصر

دندانی، قریش

دنی، جعفر بن اسحق

دوری، حنص

ابو عمر

دوسی، معیقب بن ابی فاطمه

دولانندی، بکنای (؟)

قطبة بن عامر

منذر بن عمرو بن حسين

خطائی، احمد بن محمد ابو المحاسن

خلال، احمد بن هارون، ابو بكر

ابو سلمه حفص بن سليمان

خنجي، دانيال

ناصر الدين

خوّاص، ابراهيم

خولاني، ابو مسلم عبد الله بن نور(?)

خومي، ركن الدين

خيّاط، عيسى

محمد بن يحيى

مسلم

خيبرى، سلام بن خفيف (حقيق)، ابو رافع

خيتنى، جلال الدين سرايى

د

دارانى، تيم بن اوس

ابو عثمان

نوفل بن اوس

داركى، على

دارى، عبد الله بن عبد الرحمن، ابو محمد

داستانى، ابو عبد الله

داسى، ابو العباس

حیری، جریر بن عبد الله
ابو عثمان سعید بن اسمعیل

خ

خازن، علی بن خیر بغمدادی، ابو طالب
ملال، خواخه

خالدی، ابو جعفر
سعد الدین قلغوجاه قزوینی
صدر الدین احمد

خجندی، ابو المظفر
خدری، ابو رافع بن سعد بن مالک بن ستان
ابو سعید

خرائی، ابو بکر
خراسانی، ابو حسین

عبد الله بن عبد الله بن عبد الرحمن بن خرداد، ابو القاسم
عبد الرحمن

خرقانی، ابو الحسین علی (والصحيح ابو الحسن علی)
خزاعی، عبد الرحمن بن خلف
عمر بن عبد العبر (?) بن عمر، ذو الیدین
منصور

خزرجی، براء بن معرور بن صخر
ثابت بن قیس بن شماس
ثعلبة، ابو عبد الرحمن
عبد الله بن زید

حضری، عمرو

يعقوب بن اسحق بن زيد بن اسحق، ابو محمد

حنانی، حسن بن السبّاک

حکیم، جراح بن عبد الله

حالّاج، حسین بن منصور

حمّار، یوسف بن اسمعیل

حمّامی، ابو بکر

نصر

حمدانی، حسن

سیف الدوله حسین بن ابی الهیجا

ابو فراس

حمصی، جمال الدین

حموی، سعد الدین

حمیدی، عبد الله بن زبیر

محمد بن ابی نصر عبد الله

حمیری، جبل

علی، رجوع کن به علی جتری

حنظلی، اسحق بن ابراهیم

حنفی، عزّ الدین

حواری، احمد، ابو الحسن

حواشی، ابو عمر

ابو عمرو

حیدر، قطب الدین

حیدرزاده، قطب الدین

نکودار

یسور، شاهزاده

چشتی، مودود

ح

حارثی، ثعلبة بن سهیل الانصاری، ابو امامه

ابو عبد الرحمن

کثیره بن شهاب

حافی، بشر بن حارث، ابو نصر

حجاج، عبد العزيز

حدّاد، ابو الحسن

عمر بن مسلم، ابو حفص

حرّار، ابو محمد عبد الله بن محمد رازی

حرّبی، عمر بن حسن، ابو القاسم

حرّی، عبد الله بن یزید، ابو قلابه

عثمان

حریری، سعید بن ایاس

ابو محمد قاسم، رجوع کن به حریری

حسینی، سیف الله والدین محمد

عماد الدین عبد العظیم، سید

محمد بن نظام الیزدی

حصری، ابو الحسن علی

حصیری، ابو زرعه بصری

جهنى، زيد بن خالد .

مالك بن فضله

جواد، محمد، بن على بن موسى الرضا

جوبدستى، عمر

جوشى، محمد، امير

جوکار، موسى

جوهرى، اسمعيل بن حماد، ابو نصر

جوينى، بهاء الدين، صاحب ديوان

رکن الدين، قاضى

شمس الدين صاحب ديوان

عبد الله بن يوسف بن عبد الملك بن يوسف، ابو محمد

عز الدين طاهر

علاء الدين عبد الملك بن صاحب ديوان

علاء الدين عطا ملک

على بن علاء الدولة بن عطا ملک، ۸۰۸، والصحيح علاء الدين

عطا ملک

جوئى، رجوع کن به جوينى

جیلانى، عبد القادر بن عبد الله، محيى الدين

جبلى، گوشار (گوشيار) بن ابان منجم

چ

چترى، على

چغتائى، الوس،

نوری، سفیان

ج

جائی، پور بہا

جاوی، جلال الدولہ، اتابک

جراح، ابو عکرمہ

جرباذقانی، ابو شرف

نجیب الدین

جرجانی، عامر بن اسمعیل

جرمائی، شمس الدین

شہاب الدین، امیر

محمد، امیر

جریری، ابو محمد احمد بن محمد بن حسین

جزری، عز الدین علی بن الاثیر

جعفری، محمد، ابو علی

جعفی، جابر بن زید

یمان

جغتائی، رجوع کن بہ چغتائی

جیمی، حارث بن حاطب بن حارث

حاطب بن حارث

سہل بن مغیرہ

محمد بن حاطب بن حارث

جنائی، ابو سعید

ابو طاہر مطیع بن ابو سعید

_____ محمد بن اسعد بن الحنفی
تمیمی، اقرع

تقی الدین ابو العباس احمد
ابو الحسن
حنظله

سلمان بن طهمان
عبد الله بن مطاع
عروة بن عسر

عمرو بن بکر
ابو محمد بن عبد الوهاب
هرثة بن ابی طحبه
وکيع بن ابی سود

_____ تنوخی، محسن بن علی، ابو علی
_____ نورایشتی، شهاب المله والدین (والصحيح نُورِيشْتی)
تونی، غیاث، بهلوان
ناصر الدین یحیی بن جلال الدین

ث

_____ ثقی، عبد الله مختار
ابو عیینه بن مسعود

عروة بن مسعود
علاء بن حارثه
ابو علی محمد بن عبد الوهاب
محمد بن حجاج بن یوسف
یوسف بن عمر

پ

پوشنجی، منصور بن عمار، ابو سری

ت

تاینگو، قطب الدین

تبریزی، ابراهیم بن یحیی کواهان، ابو اسحق

بابا فرج

تاج الدین حبلان

جعده

شمس الدین عبدی

صائن الدین

علیشاه جلال

فخر الدین احمد ارکوشی

فقیه زاهد

قطب الدین عتیقی

محمود، ملک

هام

ترمذی، ابو بکر بن محمد بن عمرو

عماد الدین

ابو عیسی محمد بن عیسی

محمد بن علی حکیم

یعقوب

نستری، سهل بن عبد الله

عبد الله

علی بن عقیل ، ابو الوفا
 علی بن محمد ، ابو الحسن
 علی بن نجیب ، ابو طاهر
 محمد الدّین
 نجم الدّین

_____ بغوی ، حسین بن مسعود الثّراء ، ابو محمد
 بقلی ، روزبهان ، فسائی

_____ محمد بن عبد العزیز
بکری ، افتخار الدّین محمد
 بلخی ، شفیق بن ابراهیم

محمد بن فضل ، ابو عبد الله
 ابو معشر نجیح جعفر بن محمد

_____ مکی بن ابی ابراهیم
بلعی ، محمد بن محمد ، ابو علی
بلنگری ، خاصبک

بلوی ، ایاس بن ثعلبه ، ابو امامه
 بی ، علی شاه ، پهلوان

بنکاولی ، سلغرشاه ترکان
بیرونی ، ابو ریحان محمد بن احمد
 بیضاوی ، ابو عبد الله

_____ ناصر الدّین ، ابو سعید ، رجوع کن به بیضاوی

_____ بیلقانی ، مجیر

بیارستانی ، ابراهیم

فضل بن عیسی بن یحیی

فضل بن یحیی

محمد بن یحیی

موسی بن یحیی

یحیی بن خالد

بستی، ابو الفتح

بصری، عادل، نصره الدین

بسطای، آدم بن عیسی

عیسی بن عیسی

موسی

ابو یزید طیفور بن عیسی بن شروسان

یوسف

بشاری، عز الدین

بصری، حسن بن یسار

حصیری، ابو زرعه

سلیمان بن اشعث، ابو داود

ابو عمرو بن العلاء

بغدادی، ابو بکر حموی

جعفر بن نصر (والصحيح جعفر بن نصير)

ابو حمزه بزّاز

روم بن احمد، ابو محمد

ابو العباس

علی بن حسن طالب، رجوع کن به علی بن الخیر خازن، ابو طالب

علی بن الخیر خازن، ابو طالب

اینجو، محمود شاہ، شرف الدین

ابوداجی، مسافر

ب

باخرزی، سیف الدین

بازدار، مرتعش

باقر، محمد

باقری، زید بن احمد

باقلائی، ابو بکر الطیب

باکی، اسمعیل، قاضی (والصحیح ماکہ)

بالائی، ابو سعد

باہلی، ابو امامہ

سلمان بن ربیعہ

باورچی، ملک،

بیجہ، ناصر

بخاری، اسمعیل، عماد الدین

افتخار الدین محمد

امام الدین بیجی

شداد بن اوس

محمد بن اسمعیل

برائی، بہاء الباب

برمکی، جعفر

خالد

خالد بن جعفر

افرم، جمال الدین

اموی، مسلم بن عقبه

اناری، صدر الدین

انسی، سعد الدین، مولانا

انطاکی، احمد بن عاصم، ابو علی

ابو عبد الله بن خبیق

انماطی، ابو عمر

اهوازی، هرمزان

اوزاعی، عبد الرحمن بن عمرو

اوسی، کثوم بن الهدم

محمد بن سلیم

محمد بن مسلمه

معن بن عدی

مغیره بن قشیر

اوغانی، ناکور

نقطای، رجوع کن به نقطای

سورغتمش

نقطای

اولاغ، علی، امیر شیخ

اومانی، اثیر

ایچی، عضد الدین عبد الرحمن

ایداچی، طولدای، امیر

ایلوکوش، عمر، حسام الدین

ایناغ، علی، امیر شیخ

اشهب، ابو القاسم

اشجعی، عوف بن مالک

نعم بن مسعود

اشعری، ابو عبد الله معاوية بن عبد الله

محمد

ابو موسى

اشعانی، گودرز

اشهلی، رفاعه بن وقش

اصطخري، ابو عمر

اصنهانی، اسمعیل بن محمد افضل، ابو القاسم

امام الدین منشی

حمزه

داود بن علی بن خلف، ابو محمد

راغب

زواره

شرف الدین شفروه

علی بن سهل، ابو الحسن

کمال الدین اسمعیل

نجم الدین

یحیی بن عبد الوهاب بن جعدة، ابو زکریا

اصمعی، عبد الملك بن قریب

اصیل، نظام الدین

اعجمی، حبیب

اعرابی، احمد بن محمد، ابو سعید

اروی، مکحول

ازدی، خلیل بن احمد

کعب بن سواد

مالك بن النشيب (؟)

ازهری، محمد بن احمد، ابو منصور

اسباط، يوسف

استرابادی، الحسن ابو محمد رکن الدین بن محمد بن شرفشاه العلوی

استوی، ناج الدین (ولعه استوی)

اسدی، حنظله

سماک بن مخزومه

سمرة بن فانک

شجاع بن وهب

شقیق بن سلمه، ابو وائل

ظهير بن سنان

عبد الواحد بن علی بن برهان، ابو القاسم،

اسفرائینی، ابو اسحق

ابو حامد

ابو طالب

يعقوب بن اسحق بن ابراهيم، ابو عمر

اسلمی، ابو برزه، رجوع کن به عبد الله بن يعلى

بريد (بريدة) بن الخصيب

سلمة بن عمر بن وهب

عبد الله بن يعلى، ابو برزه

اسیدی، حنظلة بن ربيع

فهرست الانساب

اوجی، ناج الدین

صدر الدین

ابهری، انیر الدین

سعد الدولة بن صفی الدولة

صدر الدین

عبد الله بن طاهر الطائی

اثناعلی، سیف الدین محمود

اختاجی، ابو بکر

رمضان

عادل

اخسیکنی، انیر

اخلاطی، فخر الدین

اخور، مسلم (ولعله اعور)

ارحی، ابو العزيب (ولعله ارحی)

ارحنی، ابو العریف (ولعله ارحی)

اردیلی، صفی الدین

اردستانی، ابو علی

ارکوشی، فخر الدین احمد

- یوسف حمیری، رجوع کن به ذو نواس
یوسف خوارزمشاه، ۴۶۹
یوسف بن سراج الدین، فخر الدین، ۵۴۵
یوسف بن عمر ثقفی، ۲۸۲
یوسف بن عمران، ۷۹۴
یوسف کوتوال (کوتوالی)، ۴۴۳
ابو یوسف همدانی، ۷۹۵
ابو یوسف یعقوب بن ابرهیم، قاضی، ۷۵۸، ۲۰۳
یوسفشاه، ۵۴۷
یوسفشاه بن الب ارغون، ۵۴۲، ۵۴۳
یوسفشاه بن علاء الدین، اتابک، ۶۱۷
یوشع بن نون، ۲۱، ۴۹، ۵۰، ۹۰
یونس، ۲۱، ۲۲، ۶۶
یونس، یکی از حواریان، ۶۳، ۶۴
یونس بن تکش خان، خوارزمشاه، ۴۹۲-۴۹۳
یونس بن سلجوق، ۴۳۴
یونس بن عبد الله بن عبد القیس، ۳۵۴
یونس بن عبد الاعلی، ابو موسی، ۷۹۸
یونس بن متی، ۵۸، ۵۹
یونس هروی، ۴۶۱
پنساخار، ۲۱، ۳۷

ابو یعلی محمد بن المحسن النخعی، ۷۹۹

یعلی بن منیة، ۲۲۰

یعنونس، ۶۲، ۶۴

یفتاح، ۴۹

یقطای اوغانی، امیر، ۶۴۲-۶۴۴، ۶۷۵

یفن بن سام، ۲۷

یلدادسوحی، ۶۵

یلدوزمش خاتون، ۵۹۶

یلیا بن ملکان بن فالغ بن عابر بن شالح بن ارغشند بن سام بن نوح،

۴۱، رجوع کن به خضر

یمان جعفی، ۷۶۰

یملیخا، ۷۸

یمه نوین، امیر، ۴۹۷، ۵۷۳

یمین الدوله، لقب بهرامشاه بن مسعود، ۴۰۵

یمین الدوله، لقب محمود بن سبکگین، ۲۹۵

یمهفون، پسر وشمگیر بن زیار، ۴۱۹، والصحیح بهستون

یموشیعا، ۲۱

یودس، ۶۳

یوسف، ۴۶-۴۱، ۵۰، ۶۱، ۹۲، ۳۱۶، ۵۴۴، ۶۰۹

ابو یوسف، قاضی، ۲۰۳، ۷۵۸

یوسف اسباط، ۷۷۵

یوسف بن اسمعیل الحمار، ۸۱۲

یوسف بن ایوب، صلاح الدین، ۵۱۶

یوسف بسطای، ۷۹۶

یوسف بن حسین، ۷۷۵

یسار، ۱۶۴

یسار، مولی رسول، ۲۴۱

یساوک، امیر، ۶۰۱

یستاخر، رجوع کن به یستاخر

یسو خان بن چغتای خان، ۵۷۶، ۵۷۷

یسور چغتای، شاهزاده، ۵۹۸، ۵۹۹، ۶۰۱، ۶۰۲

یسی، ۲۱

یشجب، ۱۴۰

یشمت، ۵۸۱، ۵۸۵

یعر، ۲۷، ۱۴۰

یعقوب بن اسحق، ۲۱، ۴۶، ۴۷، ۴۹-۴۳، ۵۰، ۵۱، ۵۲، ۵۸، ۶۶،

۱۲۶

یعقوب بن اسحق بن ابرهیم ابو عمر الاسفرائی، ۸۱۲

یعقوب بن اسحق بن زید بن اسحق الحضری، ابو محمد، ۷۶۰

ابو یعقوب اسحق نهرجوری، ۷۷۹

یعقوب ترمذی، ۷۹۹

یعقوب امّ سلمه، ۷۹۸

ابو یعقوب طبری، ۷۹۵

یعقوب، بن طلحه، ۲۰۹

یعقوب بن طهمان، ابو عبد الله، ۲۹۹

یعقوب بن لیث، ۲۲۷، ۲۳۰، ۲۳۳-۲۳۵، ۲۷۳-۲۷۵

یعقوب بن مجاهد، ابو خرده، ۲۴۵

یعقوب بن یوسف النوبختی، ۷۹۸

یعقوبشاه علم دار، امیر، ۷۳۵

یعلی بن عامر، ۲۴۱

یزدجرد بن شهربار، ۱۲۲-۱۲۴، ۱۷۵-۱۷۸، ۱۸۰، ۱۸۱، ۲۸۵، ۴۹۴

یزدی، اتابک، ۵۲۹

ابو یزید، ۵۱۰، ۵۱۱

ابو یزید بسطامی، رجوع کن به ابو یزید طیفور بن عیسی بن شروسان

ابو یزید، شاه سلطان، ۷۱۱

یزید بن انس، ۲۶۵

یزید بن حمید، ۲۴۵

یزید بن شجرة الرهاوی، ۲۵۴

ابو یزید طیفور بن حسن بن عامر، ۷۶۸

ابو یزید طیفور بن عیسی بن آدم، ۷۶۸

ابو یزید طیفور بن عیسی بن شروسان بسطامی، ۷۶۷، ۷۶۸

ابو یزید طیفور بن یعقوب بن آدم، ۷۶۸

یزید بن عبد الله، ۲۵۴

یزید بن عبد الملك، ۲۷۲، ۲۷۹-۲۸۱

یزید بن عبید، ابو ذخره (وجزه)، ۲۴۶

یزید بن عمر بن میسره، ۲۸۸

یزید بن الفقعاع، ابو جعفر، ۷۵۹

یزید بن کیسان السکری، ۲۵۴، ۸۴۶

ابو یزید بن محمد بن المظفر، سلطان، ۷۲۸، ۷۴۴

یزید بن معاویه، ۲۰۴، ۲۱۰، ۲۲۰، ۲۴۲، ۲۴۹، ۲۴۶، ۲۵۶

۲۵۷-۲۶۲

یزید بن مهلب، ۲۷۲، ۲۷۴، ۲۷۸، ۲۷۹، ۸۴۹

یزید بن میسره، ۲۸۶، ۲۸۷، ۲۹۰

یزید بن ولید بن یزید بن عبد الملك، ۲۸۵، ۲۲۷

یحییٰ بن اسد سامانی، ۴۷۹
 یحییٰ، امام الدین، ملک، ۸۴۲
 یحییٰ بن امیر مبارز الدین محمد، نصرۃ الدین، ۶۴۵، ۶۷۲، ۶۷۸،
 ۶۷۹، ۶۸۶، ۶۸۷، ۶۹۱، ۶۹۲، ۶۹۶، ۶۹۹، ۷۰۱، ۷۰۲،
 ۷۱۱، ۷۱۲، ۷۱۷، ۷۱۹، ۷۳۴، ۷۳۵، ۷۳۹-۷۴۳، ۷۴۸-۷۴۵

یحییٰ البخاری، امام الدین، ۸۴۳
 یحییٰ بن الجلاء، ۷۹۴
 یحییٰ بن خالد برمکی، ۴۰۲، ۴۰۵، ۴۰۶، ۴۰۸
 یحییٰ بن زکریا، ۲۱، ۶۰، ۶۱، ۶۲، ۶۴، ۱۰۴
 یحییٰ بن زید، بن زین العابدین، ۲۸۳، ۲۸۴
 یحییٰ بن سعید الانصاری، ۲۵۴
 یحییٰ بن شاہ مظفر، شاہ، ۶۵۶
 یحییٰ بن عبد اللہ علوی، ۴۰۴، ۸۴۶
 یحییٰ بن عبد الوہاب بن جعق ابو زکریا الاصفہانی، ۸۱۲
 یحییٰ، بن علی، ۱۹۹
 یحییٰ بن محمد بن ابی السکر، ۸۱۲
 یحییٰ بن معاذ رازی، ۷۷۱، ۸۴۶
 یحییٰ بن معین، ۸۰۰
 یحییٰ، بن موسیٰ الکاظم، ۲۰۶
 یحییٰ بن وجیہ الدین زنگی، نظام الدین، ۵۹۴
 یحییٰ بن یحییٰ النیشابوری، ۸۰۰
 یرامل، ۲۱
 یرد بن مہلائیل، ۲۵، ۴۰، ۱۳۰
 یردجرد بن بہرام بن شاہور بن اورمزد، ۱۱۰-۱۱۱، ۱۲۰
 یردگرد بن بہرام گور، ۱۱۲

- ابو الوليد الطيالسي، ٨٠٠
 وليد بن عبد الملك، ٢٠٤، ٢٤٧، ٢٧٢، ٢٧٣-٢٧٦، ٢٧٨
 وليد بن عتبة، ١٨٦، ٨٢١، ٨٣٥، ٨٣٩
 وليد، بن عثمان خليفه، ١٩٢
 وليد بن عقبة بن ابي معيط، ٢٤١
 وليد بن مصعب بن ريان، ٤٢
 وليد بن يزيد بن عبد الملك، ٢٨٢-٢٨٥
 وهب بن عبد مناف، ١٢٠
 وهب بن منبه، ٢٥٤
 ويس، ١٠٢
 ويسه، ٩٤

ى

- ياجوج، ٢٨، ٦٥
 يافال برقال، ٨٦
 يافث بن نوح، ٢١، ٢٨، ٥٥٨
 ياقوت، ٤١٥، ٤١٦
 ياقوت تركان، ٥٢٩
 ياقوت المستعصي الخطاط، ٨١٢
 ابن يامين، ٣٧، ٣٩، ٤٠
 ابو يايغ عبد الرحمن بن صخر، ٢١٩
 يحيى، يكي از حواريان، ٦٣، ٦٤
 ابو يحيى، ٣٤٣، ٣٤٤
 يحيى، سلطان، ٦٦٨
 يحيى، شاه، رجوع كن به يحيى بن امير مبارز الدين محمد

3

وابلة بن الاشع، رجوع كن به وائلة بن الاسقع

وائف، ترك، ۴۴۴

وائق، خلیفہ، ۲۲۱-۲۲۴، ۲۳۱، ۷۵۸، ۷۶۸، ۷۹۸، ۸۰۱

وإثله بن الاسقع، ٢٤١

الواحدى، ۸۱۲

واقد بن عبد الله، ٢٤١

والدة السلاطين خان قتلغ، ٦٦٧، ٧٠٨، ٧٠٩، ٧٢٤

والع، ۱۲۶

وامق، ۱۰۰

ابو وائل شقيق بن سلمة الاسدي، ٢٤٦

وجیہ الدین دیکی (زنگی)، ۵۸۹

وحشی بن حرب، ۱۴۲، ۱۶۸، ۲۱۲، ۲۱۷، ۲۴۱، ۸۰۰

ورقا، ۲۶۵

ورقة بن نوفل ، ١٢٣

وشمگیر بن زیار، ۴۱۴، ۴۱۵، ۴۱۶

وصیف، ۲۲۱، ۲۲۲، ۲۲۶

ابو الوفا، ۷۹۴

ابو الوفا السورجانی، ۸۰۲

ابو الوفا علی بن عقیل البغدادی، ۷۹۹

وفادار، امیر، ۶۹۲

وکیع بن ابی سود تمیمی، ۲۷۷

ابن ابی ولی، ۷۵۶

هام الدين، سيد مرتضى اعظم، ٦٩٢

هام الدين محمود، خواجه، ٧٠٦

هان، ٦٦

های، ٩٨

هند بنت امیه، ١٥٩، رجوع کن به ام سلمه

هند، بن خدیجه، ١٥٧

هند بن سام، ٢٨

هندو شاه، امیر، ٦٢٣

هود، ١٨، ٢١، ٢٨، ٢٩، ٦٨

هوذة بن علی حنفی، ١٤٧

هورقوداق (هورقداق)، امیر، ٥٤٦، ٥٩٥، ٥٩٦

هوشنگ، ملک، ٧٤٥

هوشنگ بن سیامک، ٨١، ٨٢

هوشی، ٢١

هولاجو، شاهزاده، ٤٨٥

هولاکو خان، ٢٧٢، ٤٤٧، ٥٠٨، ٥٢٦، ٥٢٧، ٥٤١، ٥٤٢، ٥٥٣

٥٧٥، ٥٧٨، ٥٧٩-٥٨١، ٦١٦، ٦٦٤، ٧٩٠، ٧٩١، ٨٠١، ٨٠٧

٨١١، ٨١٤، ٨٢٨

هولاکو قرا، ٥٧٧

هوم، ٩٥

هینال، ٢٧، ١١٤، ١١٥، ٢٩٦

ابو الهیثم، ٢١٩

هیکل بن قرشی، ابو عبد الله، ٧٩٤

هرمزد بن انوشروان، ۱۱۹-۱۲۰

هرمزد بن بلاش بن بهرام، ۱۰۲

هرمزد ثانی، ۱۶۸

هرمزد بن نرسی بن بهرام، ۱۰۶-۱۰۷

هرمزد بن یزدگرد، ۱۱۴-۱۱۵

ابو هریره، ۲۱۹، ۲۴۷-۲۴۹، ۸۳۵

هریوه، شمس الدین، ۴۹۳

هزارسف، امیر، ۳۵۶

هزارسف بن ابی طاهر، ۵۳۸، ۵۳۹، ۵۴۰، ۵۴۴

هشام، ۷۹۹

هشام بن الامام بن سائب الکلبی، ۸۱۲

هشام بن عاص، ۲۳۶

هشام بن عبد الملك، ۲۰۴، ۲۵۱، ۲۷۲، ۲۷۹، ۲۸۱-۲۸۲، ۲۸۹

۷۵۹، ۷۶۱

هشام بن مغیره مخزومی، ابو سلمه، ۳۱۷

هفتخوان، ۹۱، ۹۷

هفتواد، ۱۰۴، ۱۰۵

هلاکو خان، رجوع کن به هولالو خان

هلال، خواجه، رجوع کن به بدر الدین هلال

هلال، سپهبدار فارسی، ۱۷۰

هلال، قاتل رستم، ۱۷۶

هلال بن امیه، ۲۴۳

هلال خازن، خواجه، ۶۳۴

هام، نبیره محمود بن سبکتگین، ۴۰۳

هام تبریزی، ۸۲۷

هارون الرشيد، ۱۰۹، ۱۴۰، ۱۹۸، ۲۰۶، ۲۷۷، ۲۹۷-۳۰۰، ۳۰۲-۳۰۷، ۴۰۸، ۴۱۱، ۴۱۶، ۴۲۴، ۷۵۸، ۷۵۹، ۷۶۵، ۷۶۶، ۸۰۳، ۴۳

۸۴۷، ۸۴۶

هارون بن شمس الدين محمد، ۵۸۷

هارون بن غريب، ۴۴۰، ۴۴۱

هارون، بن معنم، ۴۱۸، رجوع کن به واثق خليفه

هارون، بن موسى الكاظم، ۲۰۶

هاشم، برادر سعد بن (ابي) وقاص، ۱۷۷

هاشم، بن عبد مناف، ۱۲۷، ۱۲۸، ۵۴۹

هاشم بن يزيد، ۲۶۲

هالة، بن خديجه، ۱۵۷

هالة بنت وهيب، ۲۱۱

امّ هاني، ۲۴۶

امّ هاني بنت ابي طالب، ۱۶۱

هاني بن عروه، ۲۵۸

هبة الله، بن ابراهيم بن مهدي، ۴۱۷، ۴۱۸

ابو الهيثم، رجوع کن به محمد بن حمدان

هدارز، پدر لوط، ۴۵

هرثه، ۲۹۳

هرثه بن ابي طحمة التميمي، ۴۰۶، ۴۰۹-۴۱۳

هرقل، ۱۴۷

هرليق، ۵۶۱

هرم بن حيّان، ۲۵۴

هرمزان، ۱۷۹، ۱۸۳

هرمزان اهوازي، ۱۸۶

نور الدین محمد بن عز الدین کرشاسف، ۵۵۳، ۵۵۵

نور الدین محمود، ۴۸۲

نور الدین مفتی (منشی)، ۴۹۵، ۵۰۲

نوروز، ۶۲۳، ۶۲۴

نوروز، امیر، ۵۹۱، ۵۹۲، ۵۹۳

نوری، ابو الحسین، احمد بن محمد، ۷۷۳

نوسال، ۵۹۵

نوشنگین، ۳۹۳، ۳۹۴

نوشنگین شروانی، ۴۰۳، ۴۰۴

نوشنگین غراجه (غرچه)، ۴۴۶، ۴۸۶، ۴۸۷

نوشروان بن قباد، ۱۱۵-۱۱۹، ۱۲۹، ۸۰۳

نوشه، خواهر هرمزد، ۱۰۷

نوفل، ۸۷، ۱۵۱

نوفل بن اوس دارانی، ۲۴۰

نوفل بن حارث بن عبد المطلب، ۲۴۰

امّ نوفل غزنه بنت قیس، ۲۳۵

نوفل بن معاویه الدیلی، ۲۴۰

نوقای بن امیر برکای، ۵۸۸

°

هاییل، ۳۲، ۳۴، ۶۵

هاجر، ۳۲، ۳۳، ۳۶

هاده، ۳۷

هادی، خلیفه، ۲۹۷، ۲۹۸، ۳۰۰-۳۰۲، ۷۵۹، ۸۳۲

هارون، ۲۱، ۴۴، ۴۹-۵۱، ۶۶

نکار بن طوسی، ۷۹۵

نکودار چغتای، ۵۸۲

نکوز، ۵۵۸، ۵۶۲

نکی بن نعمان، پادشاه دیلم، ۴۱۴

نمروذ، ۴۱-۴۳، ۸۹، ۹۲

ابو نواس، ۸۱۳

نواسه، ۳۹۷

نوبه بن حبش بن سام، ۲۸

نوح، ۹، ۱۸، ۱۹، ۲۱، ۲۴-۲۸، ۴۰، ۸۱، ۱۲۶، ۱۴۰، ۴۱۰، ۵۲

نوح بن اسد سامانی، ۳۷۹

نوح سامانی، امیر، ۸۱۸

نوح بن منصور بن عبد الملك سامانی، ۴۵۰، ۴۵۱، ۴۵۳، ۴۸۵-۴۹۰

۴۹۳، ۴۹۴

نوح بن نصر بن احمد بن اسمعیل سامانی، ۴۴۷، ۴۴۸، ۴۵۰، ۴۸۴

نوذر بن سام، ۲۷

نوذر بن منوچهر، ۹۰

نورآورد بن سلیمان شاه بن اتابک احمد، ۶۶۵، ۶۷۰-۶۷۲

نور الدوله سالار، ۴۳۰

نور الدین، اتابک، ۴۸۲

نور الدین بن زنگی، ۵۰۴

نور الدین گیل، ۸۴۴

نور الدین گیلانی، ۷۹۳

نور الدین گیلی، ۸۳۵

نور الدین محمد، ۴۴۶

نور الدین محمد، برادر شجاع الدین خورشید، ۵۴۸

نصرة ملك بن خرميل، ٤٩٩

نصير الدين طوسي، ٥٨١، ٦٥٧، ٨١١

نصير الدين محمد بن خليل بن بدر، ٥٢٧

نضر بن حارث، ١٤١

نظام الدين، ٨٢٤

نظام الدين، خواجه، ٥٤٤

نظام الدين اصيل، ٦٧٤

نظام الدين عبيد الله زاكاني، رجوع كن به عبيد الله زاكاني

نظام الدين يحيى بن خواجه وجيه الدين زنگي، ٥٩٤

نظام الملك، ٨، ٤٣٩-٤٤١، ٤٤٢-٤٤٥، ٤٤٧، ٤٤٨، ٤٨٠، ٥١٧

٧٩٨، ٥١٩

نظاي، صاحب تاج المآثر، ٨٢٦

نظاي عروضي، ٨٢٦

نظاي گجه، ٨٢٦

نعمان بن بشير الانصاري، ١٢٧، ٢٤٠، ٢٥٦، ٢٥٨

نعمان بن معشر، ١٧٩، رجوع كن به نعمان بن مقرن

نعمان بن مقرن، ١٧٨، ٢٢٩، ٢٤٠

نعيم بن بشر الانصاي، ٢٤٠

ابو نعيم فضل بن دكي، ٧٩٩

نعيم بن مسعود الاشجعي، ٢٤٠

نعيم بن مقرن، ١٨٠

نفتايل، ٣١، ٣٧

نفرا (بغرا)، ترك، ٢٤٥

نفيسه، بنت علي، ١٩٩

نقي، ٢٠٧، رجوع كن به علي بن محمد بن علي بن موسى النقي

فهرست الرجال و النساء

- نصر بن احمد بن اسد بن سامان، ۲۷۹، ۲۸۰
- نصر بن احمد بن اسمعيل ساماني، ۴۴۳، ۴۴۴، ۴۴۶، ۴۴۷، ۴۸۱-۴۸۱
- نصر بن احمد بن طاهر بن خلف ساماني، ۲۷۸
- ابو نصر اسمعيل بن حماد الجوهري، ۱۰۵
- نصر حناني ۷۹۵
- نصر بن درهم، ۲۷۳، ۲۷۴
- نصر بن سبکتگين، ۲۹۲، ۲۹۴
- ابو نصر سراجي طوسي، ۷۹۵
- نصر ساماني، امير، ۸۱۹
- نصر بن سيار، ۲۸۲، ۲۸۳، ۲۸۵، ۲۸۶، ۲۸۸، ۲۸۹
- ابو نصر بن عماد لدين الله بن سلطان الدولة، ۳۵۴، ۳۵۹، ۴۴۲-۴۴۲
- نصر بن عمران بن واسع، ابو حمزه، ۲۳۵
- ابو نصر بن فخر الدولة ابي منصور، ۸۴۰
- ابو نصر كاتب، ۷۹۵
- ابو نصر كندري، ۴۵۶، ۴۵۸، ۴۳۸، ۴۳۹
- نصر الله بن عبد الحميد بن ابي المعالي، ۸۱۱
- نصر الله بن عبد الحميد، ۴۰۵
- نصر الدولة مسعود بن محمود، ۴۰۱، رجوع كن به مسعود بن محمود
- نصرة الدين احمد، ۵۹۰، رجوع كن به احمد بن ارغون خان
- نصرة الدين ايلياكوش بن ابي طاهر، ۵۳۸
- نصرة الدين ابو بكر بن محمد بن ايلدگر، ۴۷۶، ۴۷۸
- نصرة الدين بوقا، ۱۴۹
- نصرة الدين پهلوان محمد بن ايلدگر، ۴۷۰، ۴۷۲، رجوع كن
- محمد بن ايلدگر
- نصرة الدين عادل بسري، ۶۰۶-۶۰۸

- نجدۃ بن معاویه، ۳۶۴
 نجم الدین اصفهانی، ۷۹۴
 نجم الدین بغدادی، ۴۹۶
 نجم الدین دانیال، ۵۵۵
 نجم الدین دایه، ۷۹۱
 نجم الدین دیر علی بن عمر بن ابو الحسن الکاظمی القزوینی، ۸۱۱، ۸۴۴
 نجم الدین دیران قزوینی، ۵۸۱
 نجم الدین زرکوب، ۸۳۵
 نجم الدین شول، ۵۴۳
 نجم الدین عبد الله، مولانا، ۸۳۵
 نجم الدین عبد الغفار القزوینی، ۸۰۹، ۸۱۱، ۸۴۷
 نجم الدین کبری، ۷۸۸، ۷۸۹
 نجفی الله، ۳۵، رجوع کن به نوح
 ابو النجیب عبد الفاهر سهروردی، ۷۸۷، ۷۹۶
 نجیب الدین جریاذقانی، ۸۳۶
 نرسی، سپهدار، ۱۷۴
 نرسی بن بلاش بن بهرام بن شاپور بن اشک، ۱۰۳
 نرسی بن بهرام بن بهرام، ۱۰۶
 نرسی بن بیر (یثرن)، ۱۰۳
 نرسی بن گودرز بن بلاش، ۱۰۳
 نزار، ۱۳۶
 نزار بن مستنصر بن طاهر بن حاکم، ۵۱۴، ۵۱۵، ۵۱۷، ۵۲۲
 نصر، شاهزاده، ۵۸۵
 ابو نصر، ملک غرجه، ۳۹۷
 نصر، نبیره محمود بن سبکتگین، ۴۰۳

ناخور بن سازوغ، ۳۰

نارین طغای، ۶۰۸، ۶۱۱

ناصر، خلیفه عباسی، ۳۶۹-۴۷۰، ۵۴۰، ۷۸۸، ۸۰۶، ۸۰۷، ۸۰۹،

ناصر، سلطان، ۵۹۴، ۶۰۹

ناصر بجه، ۸۳۶

ناصر خسرو، ۸۳۶

ناصر بن خلیفه بن سعد، ۸۰۴

ناصر بن علی درکجینی، ابو الفاسم، ۴۶۴

الناصر بالله، لقب حسن بن علی بن حسن بن عمر

ناصر الدین، لقب سبکتگین، ۳۸۹

ناصر الدین، ملک، ۵۱۷، ۵۳۵

ناصر الدین برکیارق، پسر عزالدین قلیج ارسلان، ۴۸۳

ناصر الدین خنجی، ۶۷۱

ناصر الدین، ابو سعید، رجوع کن به بیضاوی

ناصر الدین عمر بن بدر الدین مسعود، ۵۵۴

ناصر الدین یحیی بن جلال الدین نونی، ۵۹۷

الناطق بجق، لقب موسی بن محمد امین، ۳۰۸

نافع، ۷۹۹

نافع، مولی ابن عمر، ۳۵۴

نافع بن ازرق، ۳۶۴

نافع بن عبد الرحمن، ۷۵۹

نافع بن عتبه بن ابی وقاص الزهری، ۳۴۰

نافع بن هشام بن حکیم بن حزام، ۳۴۰

ناموس، ۲۱

نجاشی، ۱۴۷، ۱۵۳، ۱۶۰، ۱۶۴، ۲۴۴

مؤيد الملك ابو بكر بن نظام الملك، ٤٥٠-٤٥٢

مؤيد الملك قوام الدين ابو بكر، ٤٩٤

ابو مويهبه، ١٦٢، ٢١٩

ميجانجو، ٥٦

ميجامورثي، ٦٠

مير ولي، ٧١٩، ٧٢٢

ميرين، ٩٦

ميسره، ١٢١

ابن ميسره، ٢٥٢، ٢٦٥

ميسرة الغابدي (العابدي)، ٢٥٢

ميسور، بن عبد الرحمن بن عوف، ٢١١

ميشخور، ٩٠

ميشك بن يافث، ٢٨

ميكائيل، ٢١، ٢٥

ميكائيل بن سلجوق، ٤٢٤، ٤٢٥

ميهون بن مهران، ٢٥٢

ابو ميهونه، ٧٥٩

ميهونه بنت حارث، ١٥٧، ١٦٠، ٢٢٢، ٢٥٠

ميهونه، بنت علي بن ابي طالب، ١٩٩

ميهونه، بنت موسى الكاظم، ٢٠٦

ن

الناطقة، ٨١٢

ناجح بن خادر بن ثمود، ٢٩

ناحوم، ٢١، ٦٠

- ابو موسى اشعري، ٥٨، ١٧٩، ١٩٤-١٩٦، ٢٠٢، ٢١٧، ٢١٨
 موسى بن انس بن مالك، ٢٥٤
 موسى بسطامي، ٧٩٤
 موسى بع، ٥٩
 موسى بن بوقا، ٢٢٨-٢٣٠، ٨٤٠، ٨٤٢
 موسى جوکار، ٧٤٧
 أم موسى، بنت زين العابدين، ٢٠٤
 موسى، بن سعد بن ابی وقاص، ٢١٠
 موسى بن سلجوق، ٤٢٤
 موسى، بن طلحه، ٢١٠
 موسى الکاکظم، بن جعفر صادق، ٢٠٥، ٢٠٧، ٥١٤
 موسى بن مأمون، ٢٢٢
 موسى بن محمد امين، ٢٠٨
 موسى بن نصير، ٢٧٢
 موسى بن يحيى برمکی، ٢٠٥
 موغان بن نوذر، ٢٧
 موفق، برادر معتد، ٢٢٥، ٢٢٦، ٢٧٥
 الموفق بالله، ابو احمد طلحة بن متوکل، ٢٢٢-٢٣٥
 موفق گرده بازو، ٤٦٩-٤٧١
 موفق الدين ابو محمد عبد الله بن قدامة المقدسي، ٧٩٩
 مونس الاستاد، ٢٤٠، ٢٤٢، ٢٤٣
 مؤيد، برادر معتز خليفه، ٢٢٥، ٢٣٠، ٤٦٢
 مؤيد ابيه، ٤٦٣
 مؤيد الدولة ابو نصر بويه بن ركن الدولة، ٤١٧، ٤١٩، ٤٢٠، ٤٢٣
 مؤيد الدين عروضي، ٥٨١

منیره، ۹۴

مهارش عجلی، ۲۵۷

مهدی، خلیفه، ۳۲۱-۳۲۳

مهدی، رجوع کن به محمد بن حسن بن العسکری المهدی

مهدی، خلیفه، ۲۴۸، ۲۹۶-۳۰۰، ۵۱۴، ۷۵۸، ۷۶۳، ۷۶۴، ۷۸۴،

۷۹۸، ۸۳۶

مهدی بن شاه شجاع، سلطان، ۷۵۴

مهدی علوی، ۵۱۸

مهدب، پهلوان، ۷۴۳

مهران بن باذان، ۱۷۵، ۱۷۷

مهرجان، ۸۸

مهرناز، ۹۳

مهروان، ۴۴۷

مہستی، ۸۱۶، ۸۲۹

مهلائیل، ۲۴، ۲۵، ۲۰

مہلب بن ابی صفرة، ۲۶۶، ۲۷۱، ۸۰۴

مہملک، خواهر ملکشاه، ۳۵۹، ۴۴۹

مؤمن، لقب قاسم بن هرون الرشید، ۲۰۴، ۲۰۸

مودود چشتی، ۷۹۳

مودود بن زنگی بن آقسنقر، اناک، ۵۰۴، ۵۰۵

مودود بن سلغر آقسنقر، ۵۰۵

مودود بن مسعود بن محمود بن سبکتگین، ۲۵۹، ۴۰۲، ۴۰۳

مودود بن یوسف، ۴۶۱

مورق بن مرچ العجلی، ۲۵۳

موسی، ۵۱۲، ۷۵۲

منصور بن عبد الملك بن نوح سامانی، ۴۵۰، ۴۵۱، ۴۵۲، ۴۸۴-۸۵
۴۹۴، ۸۱۱

ابو منصور بن عماد لدين الله، ۴۲۲، ۴۲۳

منصور بن عمار پوشنجی، ابو سری، ۷۸۳

منصور بن غياث الدين حاجی، ۶۱۶

ابو منصور محمد بن احمد الازهری، ۸۰۰

منصور بن محمد بن عبد الحمید، ۲۵۲

منصور بن مستعلی، ابو علی، ۵۱۵

منصور بن معتبر السلی، ۲۵۲

منصور بن مظفر بن محمد بن مظفر، شاه، ۷۰۱، ۷۰۶، ۷۱۱، ۷۱۵-۷۱۹

۷۲۳، ۷۲۵، ۷۲۶، ۷۴۱، ۷۴۴-۷۵۴

ابو منصور الملك العزيز بن جلال الدولة، ۴۳۱

منصور بن مهدی، ۴۲۳

منصور بن نوح بن سامان، ۴۲۰

منصور بن نوح بن منصور بن عبد الملك سامانی، ۴۹۰-۴۹۱

منقان، ۴۴۶

منگو نور خان، ۵۴۲

منگو نور، شاهزاده، ۵۸۳، ۵۸۴

منگو تیمور بن هولاکو خان، ۵۰۹

منگو قان بن تولى خان، ۴۷۲، ۵۲۹، ۵۳۰، ۵۷۶، ۵۷۷، ۵۷۸-۵۷۹

۵۸۰، ۸۴۱، ۸۴۴

منکوبرز، اتابک، ۴۴۷، ۴۶۵-۴۶۷

منوچهر، ۸۹، ۹۰

منوچهر، ملك شروان، ۸۳۴

منوچهر بن قابوس، ۴۹۳، ۴۲۷

- ابو ملج عامر بن اسامة الهذلي، ۲۴۶
- ابن مليكة، ۲۴۹، رجوع كن به عبد الله بن عبد الله
- مليكة، بنت زين العابدين، ۲۰۴
- ممشاد دينوري، ۷۷۴
- منبه بن حجاج، ۱۴۲
- منتصر، خليفة، ۲۲۴، ۲۲۵، ۲۲۷
- منجم، شاعر، ۵۷۵
- منذر بن حارث الغساني، ۲۲۱
- منذر، بن زبير بن عوام، ۲۱۰
- منذر بن ساري، ۱۴۷
- منذر بن عمرو بن حسين خزرجي، ۲۲۹
- منذر بن عايد اشج عبد القيس، ۲۱۵
- منذر بن مالك، ابو قصره، ۲۴۶
- منسيك، ۵۵۸
- منشا، ۲۹
- منشان بن قبلا بن جيم كيم بن قبلاي قان، ۵۷۹
- منصور، خليه، ۲۸۷، ۲۹۰، ۲۹۱-۲۹۶، ۲۹۷، ۴۷۲، رجوع كن به
- ابو دوانق
- منصور، نيرة محمود بن سيكتكين، ۴۰۳
- المنصور بقوة الله اسمعيل بن قائم بن مهدي، ۵۱۱
- منصور بن حسين، ۲۵۲
- منصور خراي، ۲۲۸
- منصور بن خلف مغربي، ۷۹۶
- منصور بن شاه مظفر، شاه، ۶۵۶

- ملك باورچی، ۷۲۰
 ملك داود، ۶۴۱، ۶۴۲
 الملك الرحيم، ۴۴۲، رجوع كن به ابو نصر بن عماد لدين الله
 ملك رضى الدين بابا، ۸۱۹
 ملك صالح بن بدر الدين لولو، ۵۰۵
 ملك صالح ابن ملك نجم الدين، ۴۴۷
 ملك صالح بن نور الدين، ۵۰۴
 ملك عماد الدين اسمعيل البخارى، ۸۳۴
 ملك قطب بن ملك ناصر الدين محمد بن برهان، ۶۴۰
 ملك كامل، ۴۴۶
 ملك محمود تبريزى، ۸۲۵
 ملك ناصر الدين، ۵۱۷، ۵۴۵
 ملكان، ۶۶
 ملكشاه بن الب ارسلان، ۴۵۹، ۴۶۰، ۴۴۳-۴۴۹، ۴۵۰-۴۵۲
 ۴۷۹، ۴۸۰، ۴۸۶، ۵۰۴، ۵۱۸، ۵۱۹، ۷۵۶، ۸۰۵، ۸۰۷
 ۸۱۵، ۸۱۷، ۸۴۷
 ملكشاه بن بركيارق، ۴۵۳، ۴۵۴
 ملكشاه بن تكش خان، ۴۹۱، ۴۹۲
 ملكشاه بن طغرل بن ارسلان بن طغرل، ۴۷۵
 ملكشاه بن محمود بن محمد بن ملكشاه، ۴۶۶، ۴۶۸، ۴۷۰
 ملكشاه بن محمود بن ملكشاه، ۴۶۵
 ملكه ترکان، مادر سلطان شاه خوارزمى، ۴۹۲، ۴۹۱
 ملكه خاتون، خواهر سليمان شاه، ۵۵۱، ۵۵۲
 ملكه خاتون، بنت طغرل سلجوقى، ۵۰۱
 ملكه، بنت نوشه، ۱۰۷

منوَّض، برادر معتضد خلیفه، ۲۳۵
 المقبوض بالله، لقب جعفر بن معتد، ۲۳۵
 مقتدر، خلیفه، ۲۳۹-۳۴۳، ۴۱۴، ۵۱۰، ۷۷۴-۷۷۸، ۸۰۵، ۸۰۹،
 ۸۱۰، ۸۱۲.

مقتدی، خلیفه، ۳۵۹-۳۶۰، ۴۴۹
 مقتنی، خلیفه، رجوع کن به متقی
 مقتنی، بن مستظهر، خلیفه، ۳۶۴-۳۶۵، ۴۶۵
 مقدار، ۱۴۰، ۲۲۷

مقداد بن اسود، ۲۴۹
 مقرب الدین ابو المفاخر مسعود، ۵۰۷، ۵۰۸
 مقسوم، ۱۴۰، ۱۶۳

ابن المقفَّع، ۲۹۶، ۳۰۰، ۳۰۱
 ابن مقله، ۳۴۲، ۳۴۵
 مقوقس، ۱۴۷، ۱۶۳
 مکارم، ۷۸۸

مکتفی بن معتضد، خلیفه، ۳۳۹-۳۴۳، ۳۴۴، ۴۱۸، ۷۷۴، ۷۷۹
 مکتفی، بن متقی، خلیفه، رجوع کن به مستکتفی
 مکحول الاروی، ۲۵۳
 مکحول الشاهی، ۲۵۳
 مکران بن هیتال، ۲۷
 مکس، ۵۷۲، ۵۷۵
 مکسالمینا، ۷۸

مکی بن ابی ابرهیم البخی، ۷۹۹
 مکیف بن زید الحیل، ۲۴۰

ملک اشرف، ۵۰۱، ۵۰۲، ۶۳۶-۶۴۰، ۶۴۷، ۶۵۱، ۶۷۷

ابو معشر نجیح جعفر بن محمد البلخی، ٨٠٢

معشوق طوسی، ٧٩٥

معقل، ٢٨٠

معقل بن سنان، ٢٢٩

معقل بن مقرن، ٢٢٩

معقل بن یسار، ٢٢٩

معر بن عبد الله بن نافع بن فضله الغنوی، ٢١٤

معن بن زائده، ٢٩٦

معن بن عدی الاوسی، ٢٢٤، ٢٢٩

معیش بن ابی فاطمة الدوسی، ٢١٥

معین الدین، مولانا، ٦٩٠

معین الدین اشرف یزدی، سید، ٧٠٥

معین الدین پروانه، ٥٨٢

معین الدین پروانه کاشی، ٤٨٤، ٤٨٥

معین الدین غانجی، ٥٩٤

معین الدین یزدی، ٦١٢، ٦٥٠، ٦٨٦

مغیث الدین طغرل، ٤٨٢

ابن مغیره، ٧٦٠

مغیره بن شعبه، ١٦٢، ١٨٢، ١٨٥، ١٩٢، ٢٥٥، ٢٥٦، ٨٤٦

مغیره بن شعبه بن مسعود، ٢٤٠

مغیره، بن عثمان بن عثمان، ١٩٢

مغیره بن قشیر الاوسی، ٢٤٠

مغیره بن مفسم، ٢٥٢

مغیره بن نوفل، ١٢٩

منفصل، بن یزید بن مهلب، ٢٧٩

١٧٤، ١٨٤، ١٨٦، ١٨٨، ١٨٩، ١٩٢-١٩٨، ٢٠٠-٢٠٢، ٢١٠،

٢٢٠، ٢٢٢-٢٢٥، ٢٢١، ٢٢٣-٢٢٦، ٢٢٩، ٢٤٠، ٢٤٥،

٢٥٧-٢٥٨، ٢٦١، ٢٦٢، ٢٦٥، ٢٦٦

معاوية بن يزيد، خليفة، ٢٦٢

معاوية، بن يزيد بن مهلب، ٢٧٩

معتاد بن السري، ٨٠٠

معتز، خليفة، ٢٠٧، ٢٠٧، ٢٢٥، ٢٢٩-٢٣١، ٢٧٥، ٢٨٠

معتصم، خليفة، ٢٠٧، ٢٠٤، ٢١٥، ٢١٦، ٢١٧-٢٢١، ٢٦٧، ٢٩١،

٨٤٨، ٨٤٩

معتضد، خليفة، ٢٣٥-٢٣٨، ٢٧٨، ٢٨٠، ٢٦٢، ٢٧١-٢٧٣

معتد، خليفة، ٢٠٨، ٢٢٥، ٢٢٢-٢٣٥، ٢٢٧، ٢٧٥، ٢٧٦، ٢٧٩،

٧٧١، ٧٧٢، ٧٧٤، ٧٩٨، ٨٠٧

معتد، سيد، ٢٥٥

معد، ينجبر، ٦٥

معد بن عدنان، ١٢٦، ١٢٠، ١٢٢

معدى كرب، ٢١٥، رجوع كن به اشعث بن قيس

معزور بن شويد، ٢٥٢

معروف بن محفوظ فيروز كرخي، ٧٦٦

معز الدولة، لقب احمد بن بويه، ٢٤٨، ٢٤٩، ٤١٨، رجوع كن به

احمد بن بويه

معز الدين قيصرشاه، ٤٨٢

المعز لدين الله ابو تميم معز بن منصور، ٥١١

معزى، ٤٤٨، ٤٤٩، ٨٢٥

ابو معشر، ١٢٨

- مظفر بن ابو سعيد جنابي قرمطي، ابو طاهر، ۳۴۹، ۳۵۰،
مظفر، رئيس، ۵۱۸، ۵۲۱
مظفر شاه، ۶۲۴-۶۲۶، ۶۲۸، ۶۳۱، ۶۳۲، ۶۳۴، ۶۳۸، ۶۴۲، ۶۴۳،
۶۴۵، ۶۴۶، ۶۵۰-۶۵۲، ۶۵۴، ۶۵۵، ۶۹۶
ابو المظفر خجندی، ۸۰۴
امو المظفر سام بن حسين، شهاب الدين، ۴۱۰-۴۱۳، ۴۹۴
ابو المظفر عتبي، وزير، ۳۹۰
مظفر قومي، ۷۷۷
مظفر کاشي، امير، ۷۳۵، ۷۳۹
مظفر بن منصور بن حاجي، شرف الدين، ۶۱۶
مظفر بن ياقوت، ۴۱۴، ۴۱۵
مظفر الدين، ملك، ۸۲۵
مظفر الدين ازبک، بن محمد بن ايلدگز، اتابک، ۴۷۸، ۵۲۵
مظفر الدين الب ارغون، ۸۳۴
مظفر الدين حجاج بن قطب الدين، ۵۴۳-۵۴۵
مظفر الدين سلغر، امير، ۶۲۷، ۷۱۵
مظفر الدين سلغرشاه رشیدی، امير، ۷۲۴
معاذ بن جبل، ۳۳۹
معاذ بن مسعود، ۳۳۹
معاذ بن عمران، ۷۹۴
ابو المعالي سديد الدوله، ۴۴۸
ابو المعالي عبد الملك امام الحرمين، ۷۹۸، ۸۰۷
ابو المعالي، کمال الدين، وزير، ۶۳۵
ابو المعالي نحاس، ۴۴۸
معاوية بن ابي سفيان، ۱۲۷، ۱۴۸، ۱۵۸، ۱۶۳، ۱۶۶، ۱۷۰، ۱۷۲

- مسلمه، ساروان، ١٤٦
 مسیب بن زید، ٢٩٨
 مسیح، ٧٥٢، رجوع کن به عیسی
 مُسیلمه، ساروان رسول، ٢٢٩
 مُسیلمه کذاب، ١٥٢، ١٥٢، ١٦٧، ٢١٢، ٢١٧
 مشار بن العاص بن وائل سہمی، ٢١٤
 مشار بن عتبہ بن ابی وقاص، ٢١٥
 مشرف الدین مصلح الشیرازی، رجوع کن به سعدی شیرازی
 مشعر بن اوام، ٢٥٣
 مشکل (مشکلی)، والی عراق، ٥٢٥
 مصطفیٰ، رجوع کن به محمد النبی
 مصعب بن زبیر، ١٩٩، ٢١٠، ٢٢٠، ٢٦٥-٢٦٨
 مصعب، بن سعد بن ابی وقاص، ٢١٠
 مصعب بن طاہر، ٢٢١
 مصعب، بن عبد الرحمن بن عوف، ٢١١
 مصعب بن عمر، ٢١٦
 مصعب بن عمیر بن ہاشم بن عبد مناف، ١٢٦، ٢١٥
 مضر بن قصی، اسم عبد مناف، ١٢٩
 مضر، بن کنانہ، ١٢٧
 مطرف بن عبد اللہ، ٢٥٢، ٢٥٤
 مطرف بن مغیرہ بن شعبہ، ٢٧١
 مطعم بن عدی، ١٢٦، ٢١٢
 مطلب، ١٢٧، ١٢٨، ٧٥٧
 مطہر، بن موسیٰ الکاظم، ٢٠٦
 مطیع، خلیفہ، ٢٤٨-٢٥٠، ٥١١، ٧٨٠-٧٨٢، ٨٠٤، ٨١٢

ابو مسعود عقبة بن عمرو الانصاري، ٢١٩

مسعود غزنوی، ٢٠٧

مسعود، بن قلیج ارسلان، ٤٨١، ٤٨٢

مسعود بن محمد بن مسعود بن مودود بن مسعود بن محمود، غزنوی، ٢٥٩

مسعود بن محمد بن ملکشاه، ٢٦٥، ٤٥٨، ٤٥٩، ٤٦٣، ٤٦٤-٤٦٨،

٤٧١، ٤٧٢، ٤٨١، ٥٠٥

مسعود بن محمود بن سبکتگین، ٢٥٢، ٢٥٩، ٢٩٨، ٢٩٩، ٤٠١-٤٠٢،

٤٢٥، ٤٢٦

مسعود بن مودود، ٥٠٤

مسعود، مقرب الدین، ابو المفاخر، ٥٠٧، ٥٠٨

مسعود بن مودود بن محمود بن سبکتگین، ٤٠٢

مسلم، ٢٢٩

ابو مسلم، بهوان، ٦٢٢

مسلم، صاحب الصحيح، رجوع کن به مسلم بن حجاج

ابو مسلم، وزیر قائم خلیفه، ٢٥٧

مسلم بن ابرهیم، ٨٠٠

مسلم اخور، ٢٨٢

مسلم بن حجاج، ابو الحسن، صاحب الصحيح، ٧٦٠، ٨٠٠، ٨١٠، ٨١٢

مسلم الحباط، ٢٥٤

ابو مسلم عبد الله بن نور الخولانی، ٢٤٦

ابو مسلم عبد الرحمن، صاحب الدولة، ٢٧٩، ٢٨٠، ٢٨٤-٢٨٧، ٢٩٠

-٢٩٤، ٢٩٨، ٢١٢

مسلم بن عبد الملك، ٢٧٤، ٢٧٨، ٢٧٩، ٢٨٠، ٢٨٢

مسلم بن عقبه اموی، ٢٦١

مسلم بن عقیل، ٢٥٨، ٢٥٩

مزید بن کیسان السکری، ۱۲۶

مسافر ابوداجی، ۶۸۰

امّ المساکن، لقب زینب زوجة رسول، ۱۵۹

مسترشد، خلیفه، ۲۶۱-۲۶۲، ۴۵۷، ۴۶۳-۴۶۵، ۷۸۷

مستضی، خلیفه، ۲۲۸-۲۲۹

مستظهر، خلیفه، ۲۶۰-۲۶۱، ۴۵۴، ۸۰۸، ۸۱۰

مستعصم، خلیفه، ۲۷۱-۲۷۲، ۵۸۰

المستعلی بالله ابو القاسم احمد بن مستنصر، خلیفه، ۵۱۴-۵۱۵

مستعین، خلیفه، ۲۲۷-۲۲۹، ۷۷۰

مستکفی، خلیفه، ۲۴۷-۲۴۸

مستنجد، خلیفه، ۲۶۵-۲۶۷، ۵۲۲، ۷۸۷

المستنصر اسمعیل بن نوح، رجوع کن به اسمعیل بن نوح

المستنصر بالله ابو نعيم معدّ بن ظاهر بن حاکم بن عزیز، خلیفه، ۳۵۵،

۲۷۰-۲۷۱، ۵۱۴، ۵۲۲، ۷۹۰، ۸۲۶

مسروق بن اخذع همدانی، ۲۵۳

مسطح بن اثاثه، ۲۲۹

مسعود، خواجه، ۷۵۱

مسعود، سلطان، ۲۶۰، ۲۶۲-۲۶۴

مسعود بن ابرهیم بن مسعود بن محمود بن سبکتگین، غزنوی، ۲۶۱،

۲۶۲، ۴۰۴، ۴۰۸

مسعود بگ بن محمود بلواج ازالوس جغتای، ۵۸۲

مسعود سلجوقی، ۵۰۵، رجوع کن به مسعود بن محمد بن ملکشاه

مسعود شاه بن محمود شاه، ۶۲۹

ابن مسعود شیلی، ۷۹۶

مدعم، ١٦٢

مدنی، شیخ، ٧٩٦

مراد، ٨٣٤

مرارة بن ربيع، ٢٤٢

مرتعش، انا بك، ٤٨٣

مرتعش بازدار، ٨٤٤

مرتعش، ابو محمد، ٧٧٨

مرتد بن ابی مزید الغنوی، ٢٣٩

مرداویج بن زیار، ٤١٥، ٤١٤، ٣٤٥

مرغول، امیر، ٥٨٢

مرّة، ٢١٤، ٢٢٦

مرّة بن الجبل الهمدانی، ٨٣٦

مرّة بن ربيع، ٢٤٣

مرّة بن شراحیل الهمدانی، ٢٥٤، ٨٢٩

مرّة بن ابی عثمان، ٢٣٩

مرّة، بن کعب، ١٢٧

مروان بن انس، ٢٩٠

مروان (بن) حجاج، ٢٤٦

مروان بن المحکم، ١٩٠-١٩٢، ١٩٤، ٢٢١، ٢٥٦، ٢٥٧، ٢٦٣-٢٦٤

مروان الحمار، ٢٥١، ٢٦٥، ٢٨٢، ٢٨٤، ٢٨٥-٢٨٩، ٧٥٩، ٧٦٢

مرم، ٦٠-٦٢، ٦٤، ٦٥

مرم ترکان، ٥٢٩

مرم، بنت قیصر روم، ١٢٠

مزدک، ١١٤

ابو مزید کاف بن حصین الغنوی، ٢١٩

- محمود بن شمس الدين محمد شاه زوزني، فخر الملك، ٥٢١
 محمود بن طغرل، ٢٦٢
 محمود بن غيلان، ٨٠٠
 محمود بن قطب الدين سليمان شاه، رجوع كن به غياث الدين محمود بن
 قطب الدين
 محمود بن محمد بن سام بن حسين، غوري، ٤١٢-٤١٣
 محمود بن محمد بن ملكشاه، ٢٦٢، ٢٦٤، ٤٥٨، ٤٦٣-٤٦٤
 محمود بن مسعود، غوري، ٤٠٩
 محمود بن مسعود بن مصلح، قطب الدين، ٨٠٩
 محمود بن مسله، ٢٢٨
 محمود، بن ملكشاه، ٤٤٧، ٤٤٩، ٤٥٠
 محمود بلواج، وزير، ٥٢٩
 محمود، بنت موسى الكاظم، ٢٠٦
 محيي الدين بن امير سام، ٥٢٩
 محيي الدين بن عز الدين، ٤٨٢
 محيي السنه، رجوع كن به حسين بن مسعود الفراء البغوي
 مختار بن مسعود، ٢٢٩
 مخير بن عمر، ١٨٤
 مختار بن ابي عبيد ثقفى، ١٢٧، ٢٠٠، ٢١٨، ٢٦٥-٢٦٨
 مختص كوتوال، ٤٦٩
 ابو مخدره سمره بن مغيره، ٢١٨
 ابو مخلد، ٢٤٦
 ملاخر، ٢١
 مدد بن مسترهد (?)، ٨٠٠
 مدركه، ١٢٦

محمد بن يوسف الترماني، ۷۹۹

محمدشاه بن ارسلانشاه، ۴۷۹

محمدشاه بن بهرامشاه بن طغرلشاه، ۴۸۰

محمدشاه بن سلغرشاه بن سعد بن زنگی، ۵۰۸

محمدی، ۶۴۶

محمود، امیر، ۶۹۶

محمود اناثعلی، سیف الدین، ۴۷۶

محمود، بن امیر مبارز الدین، شاه، ۶۶۶، ۶۷۰، ۶۷۲، ۶۷۸-۶۸۰،

۷۸۴، ۶۸۶، ۶۸۹-۶۹۲، ۶۹۴، ۶۹۵، ۶۹۹، ۷۰۱، ۷۰۲،

۷۰۴-۷۱۰، ۷۱۲، ۷۱۴، ۷۱۵

محمود تبریزی، ملک، ۸۲۵

محمود ثور، ۶۶۹

محمود بن چوبان، ۶۱۰

محمود حاجی عمر منشی، ۷۰۷

محمود خان بن محمد خان، ۴۶۳

محمود بن رشید، رکن الدین، ۶۳۴

محمود بن سبکتگین، ۴۵۱، ۴۵۲، ۴۵۹، ۴۸۸، ۴۹۰-۴۹۲، ۴۹۳-۴۹۴،

۴۰۳، ۴۰۶، ۴۲۷-۴۳۱، ۴۳۴، ۴۳۵، ۶۰۷، ۷۸۵، ۸۰۴، ۸۱۵،

۸۲۲، ۸۲۳، ۸۴۰

محمود شاه، ۶۳۷

محمود شاه اینجو، شرف الدین، ۵۴۳، ۵۴۴، ۷۸۶

محمود شاه بن علاء الدوله، ۶۲۸

محمود شاه بن فضل الله، الملقب بآق خواجه، ۶۲۲، ۷۸۶

محمود شاه، بن مبارز الدین، رجوع کن به محمود بن امیر مبارز الدین، شاه

محمود شاه یزدی، قطب الدین، ۵۲۹

محمد بن ملكشاه، ۲۶۱، ۲۶۲، ۲۶۴، ۴۰۱-۴۰۲، ۴۰۴-۴۰۷، ۴۰۸،

۸۴۷، ۵۲۰، ۵۱۹، ۵۰۴

محمد بن منصور، ۷۹۵

محمد بن منكدر، ۲۵۲

محمد، بن موسى الكاظم، ۲۰۶

محمد بن ميكائيل، ۲۲۸

ابو محمد ناصحي، ۴۲۲، ۸۰۴

محمد النسفي، برهان الدين، ۸۰۴

محمد بن ابي نصر عبد الله الحميدي، ۸۱۰

محمد بن نظام الحسيني اليزدي، ۶۱۲

محمد بن نوشنگين، ۴۸۷

محمد بن هارون، ۲۲۸، ۲۳۹، ۸۴۷

محمد بن واثق، ۲۳۲

محمد واسع، ۷۶۲

محمد بن يحيى، ۴۶۲، ۷۹۵

محمد بن يحيى برمكي، ۲۰۵

محمد بن يحيى بن حبان، ۲۵۲

محمد بن يحيى خياط، ۷۹۶

محمد بن يحيى الفقيه الشافعي، ۸۱۰

محمد بن يحيى نيسابوري، ۸۴۲

محمد، بن يزيد، ۲۶۲

محمد بن يزيد القرويني، ابو عبد الله، ۷۶۰

ابو محمد يعقوب بن اسحق بن زيد بن اسحق الحضرمي، ۷۶۰

محمد بن يوسف، ۱۲۰

محمد بن يوسف، برادر حجاج، ۲۷۰

محمد عَلِيَّآبادِي، ۷۰۹

محمد بن عمرو بن حزم الانصاري، ابو بكر، ۲۴۵

محمد بن عمرو بن واقد، ۸۱۲

محمد العوفي، ۸۱۱

محمد غزالي، رجوع كن به غزالي، محمد بن محمد

محمد بن غياث الدين حاجي، ۶۱۶

محمد بن فضل بن احمد ابو عبد الله العراضي الصمادي، ۸۱۰

محمد بن فضل بلخي، ابو عبد الله، ۷۷۷

محمد قبل، ۷۹۹

ابو محمد قوشجي، ۷۹۶

محمد بن كعب القرظي، ۲۵۲

محمد كماري، ۵۴۷

محمد كوچاني، ۷۹۱

محمد لؤاف (لقاف) كرمانى، ۸۹۴

محمد بن مثنى، ۸۰۰

محمد، بن محمود بن سبكتگين، ۴۵۹، ۴۰۱، ۴۰۲

محمد بن محمود بن محمد بن ملكشاه، ۴۶۵، ۴۶۷، ۴۶۸، ۵۰۵

محمد بن محمود وجيه الدين ابو الفتح، ۸۱۰

ابو محمد مرعش، ۷۷۸

محمد بن مسعود بن حسين، غوري، ۴۰۸

محمد بن مسلم بن عبد الله الزهري، ۲۵۲

محمد بن مسلمة الاوسي، ۲۲۸

محمد بن معنصم، ۲۲۲

محمد مكحول، ۴۰۲

- محمد، بن طلحه، ٢٠٩
 محمد بن عباس طوسی، ٧٩٦
 محمد بن عبد الله الانصاری، ٧٩٩
 محمد بن عبد الله بن حسن بن حسین، ٢٩٤، ٢٠٤
 محمد بن عبد الله سائی، ٧٩٥
 محمد، بن عبد الله بن سعید بن زید بن عمرو بن نفیل، ٢١٠
 محمد بن عبد الله طبری، ٧٩٤
 ابو محمد عبد الله بن عبد الرحمن الداری، ٧٦٠
 ابو محمد عبد الله بن محمد حرار رازی، ٧٧٢
 محمد بن عبد الاعلی، ٨٠٠
 محمد بن عبد الرحمن بن ابی ذئب، ٢٥٢
 محمد، بن عبد الرحمن بن عوف، ٢١١
 محمد بن عبد الرحمن بن ابی لیلی، ٧٥٨
 محمد بن عبد العزيز بقی، ٧٩٦
 محمد بن عبد الملك الزبای، ٢٢٠
 ابو محمد بن عبد الوهاب التمیمی، ٧٩٩
 محمد بن علاء الدین حسن بن حسین، الغوری، ٤٠٨
 محمد بن علی، ٧٩٨
 محمد بن علی بن ابی الحسن فضلوئی، ٥٢٨
 محمد بن علی بن حسن بن مقله، ابو علی، ٢٤٢، ٢٤٥
 محمد بن علی حکیم الترمذی، ٧٧٠
 محمد علی دامغانی، ٢٥٨
 محمد بن علی بن عبد الله بن عباس، ٢٧٨-٢٨٠، ٢٨٢، ٢٨٤
 محمد بن علی قصاب، ٧٩٤
 محمد بن علی بن محمد الکانب، ٨١١

- محمد بن رشید الدین، غیاث الدین، ۶۱۰، ۶۲۷
 محمد بن الرضی عبد الله بن التقی، المهدی، ۵۰۹-۵۱۰
 محمد زاکانی، رکن الدین، ۸۴۶
 محمد زاهد، شمس الدین، ۶۸۶، ۷۱۰
 محمد بن زکریا الرازی، ۸۰۹
 محمد بن زید، علوی، ۴۲۸
 محمد زین الدین، بهلولان، ۷۲۱
 محمد بن سائب بن بشر الکلبی، ۸۰۹
 محمد بن سعد بن ابی بکر بن سعد بن زنگی، ۵۰۸
 محمد بن سعد بن ابی عبد الله الکاتب الواقدی، ۸۱۰
 محمد، بن سعد بن ابی وقاص، ۲۱۰
 محمد سکروجی، ۵۹۰
 محمد بن سلجوقشاه، ۴۷۱
 محمد سلطان بهادر، ۷۵۲
 محمد بن سلیم الاوسی، ۱۴۲
 محمد سہاک، ۷۶۶
 ابو محمد سہل بن عبد الله تستری، ۷۷۲
 محمد بن سیرین، ۲۱۶، ۲۵۲
 محمد شاه، ۵۴۴-۵۴۵
 محمد بن ابی شیبہ الکوفی، ۸۱۰
 محمد صادق، داعی عباسی، ۲۸۴
 محمد بن صول، ۲۹۱
 محمد طاوس، ۸۴۷
 محمد طغانشاه، ۷۱۴
 محمد بن طغرل بن محمد، ۴۷۴

- محمد، بن حاطب بن حارث جمحي، ٢٢٢
 محمد بن حافظ بن مستنصر ابو منصور، المحافظ لدين الله، ٥١٥
 محمد بن حجاج بن يوسف ثقفى، ١٨٣٤، ١٨٣٦، ١٨٣٩
 محمد بن حسن شيبانى، ٧٥٩-٧٥٨
 محمد بن حسن بن العسكرى المهدى، ٢٠٨
 محمد بن حسن بن محمد بن بزرگ اميد، ٢٢٩، ٥٢٢-٥٢٤
 محمد، بن حسين بن على، ٢٠٢
 محمد بن حسين بن عيسى بن المقتدر بالله، ٨١٠
 محمد بن الحسين الفراء، ابو يعلى، ٧٩٩
 ابو محمد حسين بن مسعود الفراء البغوى، ٨٠٩، ٨١٢
 محمد الحسينى، سيف الملة والدين، ٨٤٢
 محمد بن حمدان، ابو الهجناء، ٢٤٠، ٢٤٥
 محمد بن حميد طوسى، ٢١٦
 محمد بن خنفيه، ١٩٨، ٢٦٥، ٢٦٦
 محمد خازن، كمال الدين، ٤٦٥
 محمد بن خالد القشيرى، ٢٨٤
 محمد بن خفيف شيرازى، ابو عبد الله، ٦٥٢، ٧٨٢، ٧٨٥
 رجوع كن به ابو عبد الله خفيف
 محمد بن خليل بن بدر، نصير الدين، ٥٢٧
 محمد خوارزمشاه، ٢٦٩، ٤١٠-٤١٣، ٥٠٦، ٥٢٧، ٥٧٣، ٨٢٧
 محمد بن خورشيد، ٥٢٧
 محمد بن داود، ابو بكر، ٧٨٢
 محمد راضى، ٧٩٨
 محمد رازى، ابو عبد الله، ٧٨١
 ابو محمد ربيع بن سليمان، ٧٩٨

- محمد بن اسعد بن الحنفی التستری، ۸۱۱
 محمد بن اسمعیل البخاری، صاحب الصحيح، ۷۶۰، ۷۹۹، ۸۰۰، ۸۱۰
 محمد بن اسمعیل سامری النساج، ۷۷۱
 محمد بن اسمعیل مغربی، ابو عبد الله، ۷۷۴
 محمد اشعری، ۷۹۸
 محمد امین، خلیفه، ۴۰۴، ۴۰۷-۴۱۱، ۴۱۴، ۴۱۵، ۸۱۴
 محمد بن ایلدگز، ۴۶۶، ۴۷۰، ۴۷۲-۴۷۵
 محمد باقر، ۲۰۲، ۲۰۴
 محمد بن برهان، ۵۴۵
 محمد بن بزرگ امید، ۴۶۷، ۵۲۱-۵۲۲
 محمد بن البشار، ۸۰۰
 محمد بن ابی بکر، ۱۷۲، ۱۸۹، ۱۹۴، ۱۹۶، ۱۹۹
 محمد بن بهاء الدین، شمس الدین، ۵۸۳، ۵۸۴، ۵۸۶
 محمد بیگ، ۶۴۷، ۶۴۸
 محمد نکش خان، قطب الدین، ۴۹۴-۴۹۸
 محمد جب، بهلوان، ۶۸۴
 محمد جُرّیک (چربک)، ۴۰۹، ۴۱۱
 محمد جرمائی، امیر، ۷۱۲، ۷۲۶-۷۲۸
 محمد بن جریر الطبری، ۸، ۴۸۵، ۸۰۹، ۸۱۱
 محمد، بن جعفر صادق، ۲۰۵، ۲۱۴
 محمد بن جعفر طیار، ۱۹۹
 محمد بن جعفر علوی، ۴۲۷
 محمد جعفری، ابو علی، ۸۴۱
 محمد جواد، بن علی بن موسی الرضا، ۲۰۶، ۲۰۷، ۵۱۴
 محمد جوشی، امیر، ۶۱۸

محسن، بن موسى الكاظم، ٢٠٦

محفظ سمطوسا، ٧٩٦

محفوظ بن احمد، ابو خطاب، ٧٩٩

محمد، النبي، ٥، ١٠، ١١، ١٨، ١٩، ٢٠، ٢٦، ٥٦، ٥٩، ٦١،

١٠٧، ١١٦، ١٢٢، ١٢٣، ١٢٤-١٢٥، ١٦٦، ١٦٧، ١٧٢، ١٧٣،

١٨٢-١٨٥، ١٨٨-١٩٣، ١٩٩، ٢٠١-٢٠٣، ٢٠٩-٢٢٨، ٢٥٢

-٢٢١، ٢٥٥، ٢٥٧، ٢٦٣، ٢٧٠، ٢٨٧، ٢٩٠، ٢٩٥، ٢٩٥، ٢٩٢،

٢٢٥، ٢٢٢-٢٣٥، ٢٥٠، ٢٥١، ٢٥٩، ٢٦٣، ٢٦٣، ٢٦٣، ٢٦٣،

٥٩١، ٦٠٢، ٦٤٩، ٦٥٣، ٦٧٨، ٧٠٠، ٧٣٣، ٧٥٥-٧٥٧، ٧٥٩

-٧٦١، ٧٦٩، ٧٧٤، ٧٧٨، ٧٨٤، ٧٩٧، ٨٠٨، ٨١٢، ٨١٧، ٨٤٥،

٨٤٦، ٨٤٩، ٨٥٠، ٨٥٢، رجوع كن به احمد

محمد انايك، ٤٧٠، ٦٩٣

ابو محمد، داعي عباسي، ٢٨٢

محمد، سلطان، ٥٧٦

محمد بن ابراهيم بن اسمعيل بن ابراهيم، ٢١٢

محمد بن احمد الازهرى، ابو منصور، ٨٠٠

محمد بن احمد بن اسرائيل، ٢٣٠

ابو محمد بن احمد روم بغدادى، ٧٧٦

محمد بن احمد بن سهل، ابو العباس، ٧٨٣

محمد بن احمد بن طاهر بن عبد الله بن طاهر، ٢٧٤، ٢٧٥

محمد بن احمد طوسى، ابو العباس، ٧٧٤

محمد بن احمد العصارى القزوينى، غياث الدين، ٨٠٨

ابو محمد احمد بن محمد بن حسين جبرى، ٧٧٧

محمد بن اسحق بن سارسان (؟)، ٢٥٢

محمد بن اسحق سلى، ٧٩٥

- مجاهد بن جبر، ٢٥٤
ابو المجد محمد بن الغزنوی، رجوع کن به سنائی غزنوی
 مجد همگر یزدی، ٨٢٥
 مجد الدولة، لقب ابی منصور عبد الرشید بن محمود بن سبکتگین، ٤٠٢
 مجد الدولة ابو طالب رستم بن فخر الدولة، ٣٩٠، ٤٢٦، ٤٢٧-٤٢٩، ٤٣٧
 مجد الدولة رستم، رجوع کن به مجد الدولة ابو طالب رستم
 مجد الدین الاثیر، ٨١٠
 مجد الدین اسمعیل بن یحیی، ٦٣٠
 مجد الدین بغدادی، ٧٨٨، ٧٨٩
 مجد الدین سربندی، ٦٥٥، ٦٦٣
 مجد الدین طویل همدانی، ٨١٤
 مجد الملك ابو الفضل قبی، ٤٤٨، ٤٥١، ٤٥٢
 مجد الملك یزدی، ٥٨٤، ٥٨٦
مجدود بن آدم، رجوع کن به سنائی غزنوی
 مجیع بن حارث، ٢٤٢
 مجنون، ١٢٦
 مجیر یلقانی، ٨٢٥
 مجیر الدین قرا ارسلان، ٤٤٦
 محارب بن دینار، ٢٥٤
 ابو المحاسن احمد بن محمد الخطائی، ٨٠١
 محجن بن الاروع، ٢١٤
 محتم، ١٦٤
 محرز بن فضلة بن عبد الله، ٢١٤
 محسن، بن علی، ١٢٩، ١٢٩
 محسن بن علی التنوخی، ابو علی، ٨١٠

مامون بن محمد فريقوني، ٢٨٨، ٢٨٩، ٤٠٠

مانازوكاز، ٥٢

مانجو، امير، ٤٨٤

ماني، ١٠٦، ١٠٨-١٠٩

ماهان النخعي، ابو صالح، ٢٤٥

ماهوي سوري، ١٢٤، ١٨١

مبارز، امير، برادر شاه سلطان، ٦٩٠

مبارز الدين محمد بن المظفر بن منصور بن حاجي، ٦١٢، ٦١٦، ٦١٩

٦٣-٦٣٤، ٦٣٥-٦٨٢، ٦٩٠

مبارز الدين محمد بن منصور بن حاجي، ٦١٦

مبارك بن عبد الرحمن، ١٩٧، ١٩٨

مباركخواجه بن براق حاجب، رجوع كن به ركن الدين مباركخواجه بن

براق حاجب

مباركشاه، ٤٨٠، ٥٧٧

مباركشاه ايناغ، امير، ٦٦٦، ٦٦٧، ٦٩٠، ٦٩١، ٦٩٦، ٧٠٠

مباركشاه، خواجه، شهاب الدين، ٥٩٧

مباركشاه دولي، امير، ٦٩١

مباركشاه غوري، ٨٢٥

المبرقع، ٢٩٨

متقي، خليفه، ٢٤٦-٢٤٧، ٧٧٨، ٧٧٩، ٧٩٨، ٨٤٤

متني، ٨١٢

متوشلخ، ٢٥، ٢٠، ١٢٠

متوكل، خليفه، ٢٢٢-٢٢٧، ٢٢٢، ٥٢٧، ٧٦٩، ٨٠٦-٨٠٨

مثنى (بن) حارثه، ١٦٩-١٧١، ١٧٢-١٧٥

مجاهد بن مسعود، ٢٢٩

ماروذ (مانرود)، ۵۴۷، ۵۴۸، رجوع کن به کول ماروذ

ماریه، ۱۴۷، ۱۵۲، ۱۶۲، ۱۶۳

مازیار بن قارون، ۳۲۰

ماک، ۸۴۸

ماکان روزبهانی، سیف الدین، ۵۴۷

ماکان بن کاکي ديلم، ۴۸۴، ۴۱۴، ۸۴۸

مالدان، ۶۶

مالش بن حسن بن چویان، ۶۱۰

مالک اشتر، ۱۸۹، ۱۹۳، ۱۹۴، ۱۹۶

مالک بن انس، ۲۵۴، ۳۰۲، ۷۵۶، ۷۹۸

مالک دینار، ۷۶۳

مالک بن سنان، ۲۴۹

مالک شامی، ۳۱۴

مالک بن صفوان، ۱۶۰

مالک بن عوف نصری، ۱۵۱، ۸۴۶

مالک قزوینی، ۷۸۵، ۷۹۶

مالک بن القشب الازدی، ۲۴۲

مالک بن مسلم، ۲۷۹

مالک، بن مضر بن کنانه، ۱۲۷

مالک بن نصر، ۱۰۷، ۱۰۸

مالک بن نضلة الجهنی، ۲۳۹

مالک (بن) نویره، ۱۶۶، ۱۶۷

مامون، خلیفه، ۱۶۴، ۲۰۶، ۴۰۲، ۴۰۴، ۴۰۸-۴۱۰، ۴۱۱-۴۱۷

۴۱۸، ۴۷۹، ۷۵۷، ۸۰۱، ۸۱۲

مامون الاصفر، لقب واثق خلیفه، ۴۲۱

ل

لائان، ۶۵

لاوی، ۲۱، ۴۷، ۴۲، ۵۰، ۵۸

ابو لبابة الصغری، ۲۲۳

لیید بن ربیعہ بن عامر، ۲۴۸

ابولجہ خان، ۵۵۸

ابو اللحم الغفاری، ۲۴۷

لطف الله، کمال الدین، ۶۷۸

لفان حکیم، ۲۸، ۶۸، ۶۹

لکری، برادر نوروز، ۵۹۳

ابو لهب، ۱۶۳، ۲۴۲

لهراسب، ۵۷، ۹۵-۹۷

لوط، ۲۱، ۲۵

لوکرد، ۱۱۴، رجوع کن به قباد بن فیروز

لولو، ۱۸۳

ابو لولو فیروز، ۱۷۹، ۱۸۲، ۱۸۳

لوی، ۱۲۷

لیث بن ابی سلم، ۲۵۲

لیث صفار، ۲۷۳

ابو لیلی، ۲۶۳

لیلی بنت الحطیم، ۱۶۱

م

مانان، ۲۱

مارقص، ۶۳

کوکار شکین، ۴۰۹

کول ماروذ (مانروذ)، ۵۴۶، ۵۴۷، رجوع کن به ماروذ

گوهر خاتون، بنت قرا سنقر، ۴۶۴

گوهر خاتون، بنت مسعود سلجوقی، ۴۶۷

گوهراس، شهنه بغداد، ۴۵۳

کی پشن، ۹۵

کیا بزرگ امید رودباری، ۵۱۹، رجوع به بزرگ امید رودباری

کیا ابو جعفر، ۵۲۱

کیان المصری، ابو سعید، ۲۴۵

گینو قابوس، ۵۴۱

گینخان بن ابنا خان، ۵۴۲، ۵۴۳، ۵۴۵، ۵۵۵، ۵۸۹-۵۹۱، ۶۱۸، ۷۹۲، ۸۲۸

کینسرو بن رکن الدین سلیمان شاه، ۴۸۵

کینسرو بن سیاوش، ۹۳-۹۵، ۲۷۹، ۴۱۴، ۷۵۲، ۸۲۸

کینسرو بن شاه محمود، ۷۰۴

کینسرو بن محمود شاه انجو، ۶۲۲، ۶۲۴

کیقباد، ۹۱، ۹۵، ۶۵۷، ۷۵۲، ۸۲۸

کیقباد بن فرامرز، ۴۸۶

کیقباد بن کینسرو، امیر، ۶۵۱، ۶۵۲

کُیک خان بن اوکتای قان، رجوع کن به کیوک خان

کیکائوس، ۹۱

کیکائوس، امیر، ۶۷۰

گیو بن گودرز، ۹۳

کیوک خان، بن اوکتای قان، ۲۷۲، ۵۷۶، ۵۷۸

گیومرث، ۸۱

گیومرث بن نکله، ۶۷۰-۶۷۲

- کنانه ۱۲۶، ۱۲۷
 ابو کنانه بشر بن عبد المنذر انصاری، ۲۱۸
 کنانة بن بشر، ۱۸۹، ۱۹۱
 کیشکان خاتون، ۸۴۲
 کجک بن بارتور بقو خان بن باتو خان، ۵۷۶
 کندی، ۲۴۸
 کنعان، ۲۶، ۲۷، ۴۱، ۴۷، ۴۰، ۶۰
 کوتم، امیر، ۵۲۵
 کوئی، ۶۰
 کوچ خان، بن منسیک، ۵۵۸
 کوچایتگین، ۴۹۸
 کوچک، ملک، ۴۹۵، ۴۹۷
 کوخان، بن منسیک، رجوع کن به کوچ خان
 گودرز، ۵۷، ۶۲، ۹۴
 گودرز، غلام، ۷۵۴
 گودرز اشغانی، ۶۳
 گودرز بن بلاش، ۱۰۳
 گودرز بن یری (یثرن)، ۱۰۴
 گورخان قراختائی، ۴۱۱، ۴۸۹، ۵۲۷، رجوع کن به قراختای خان
 کورش، ۹۸، ۱۰۰
 گورکوز، ۵۷۵
 کوره کیا، لقب حسن بن محمد بن بزرگ امید، ۵۱۴، ۵۲۳
 کوس بن سام، ۲۸
 کوش، ۸۹
 گوشار (گوشیار) بن ابان منجم النانی (پ) الجلی، ۸۰۹

كعب بن عمر الانصاري، ابو البشير، ٢١٩

كعب، بن لوى، ١٢٧

كعب بن مالك، ٢٤٢، ٢٤٨

كعب بن يسار، ١٨٥

كلاب، ١٢٧، ٢١٠، ٢١١

الكلبي، رجوع كن به محمد بن سائب بن بشر الكلبي

أم كلثوم، بنت رسول، ١٢٩، ١٤١، ١٤٨، ١٥٨

أم كلثوم، بنت زين العابدين، ٢٠٤

أم كلثوم، بنت علي، ١٩٩

أم كلثوم صغرى، بنت علي، ١٩٩

أم كلثوم، بنت فاطمة بنت رسول، ١٨٤

أم كلثوم صغرى، بنت موسى الكاظم، ٢٠٦

أم كلثوم كبرى، بنت موسى الكاظم، ٢٠٦

كلثوم بن الهدم الاوسى، ١٢٦، ٢٤٨

كلوفخر الدين، ٦٥٦، ٦٥٨، ٦٥٩

كليم الله، ٤٢، رجوع كن به موسى

كمارى، ٢٨

كمال التوله، لقب شيرزاد بن مسعود، ٤٠٤

كمال الدولة ابو رضا عارض، ٤٤٨

كمال الدين اسمعيل اصفهاني، ٨٢٤

كمال الدين حسين رشيدى، ٦٧١، ٦٨٩، ٧١٤

كمال الدين لطف الله، ٦٧٨

كمال الدين محمد خازن، ٤٦٥

كمال الدين ابو المعالى، وزير، ٦٢٥

كميل، پدر نوح، ٢٥، ٢٠، ١٢٠

- کُربُه، ۶۳۴
 کربوغا (کربوفا)، ۴۴۹، ۴۵۰
 کرد امیر نای، ۷۱۳
 کرداری، امیر، ۵۹۴
 کردوجین، خانزاده، ۵۳۲، ۵۳۳، ۵۳۵، ۶۲۵
 کرسیوز، ۹۳
 درشاسب، ۹۱
 گرگین، ۷۴۸
 گرگین (بن) میلاد، ۹۴، ۱۲۰
 کرمان خاتون، ۴۷۰، ۴۷۱
 کرمان بن هیتال، ۲۷
 کرمانی، ۲۸۵، ۲۸۶
 کرمانی، کشتی گیر، ۷۰۸
 کرمایل، ۸۷
 کسائی، علی بن حمزه، ابو الحسین، کوفی، ۴۱۷، ۷۵۹
 الکسائی، قتیبة بن سعد، ۷۹۹، ۸۰۰
 کسری، ۱۱۲
 کسری پرویز بن هرمزد، ۱۲۱-۱۲۳، رجوع کن به پرویز
 کسری بن هرمز بن انوشروان، ۱۱۹-۱۲۰
 گشتاسب، ۶۹، ۹۵-۹۸، ۸۱۸
 کعب، ۱۷۲، ۲۱۰، ۲۱۴، ۲۲۶
 کعب الاحبار، ۱۸۲، ۱۸۳، ۲۵۱
 کعب بن اشرف، ۱۴۲
 کعب بن سواد الازدی، ۲۵۲
 کعب بن سور، ۱۹۲

ك، گ

- کاداحیا، ۲۱
 کاراستی، ۸۴۰، ۸۴۱
 کافور، ۵۱۱
 کالب، ۲۱، ۵۰
 کاموس کشانی، ۹۳
 کاموبه بزرگ، ۵۵۶
 کاوس، ۲۲، رجوع کن به غرود
 کاوس، ۹۲، ۹۳
 کاوه، ۸۸، ۸۹
 کبک، شاهزاده، ۵۹۸، ۵۹۹
 کبک بن بوقا، ۵۷۷
 ابو کیشه، ۱۶۳
 ابو کیشه سلیم، ۲۱۸
 کتانی، ابو بکر، ۷۷۸
 کتابون، ۹۶
 کتبوقا نوین، امیر، ۵۸۰
 ابن کثیر، ۷۹۹
 کثیره بن شهاب الحارثی، ۲۵۲، ۸۴۹
 کدعون، ۲۱، ۴۹
 ام الکرام، بنت علی، ۱۹۹
 کرای بن شجاع الدین خورشید، ۵۴۸
 کربال، ۲۲۱

- قورمشی (قورمیشی)، امیر، ۶۰۴، ۶۰۵
 قول ناش، ۵۱۹
 قولناش، سیف الدین، امیر، ۷۵۰
 قول گرگان، ۲۲۰
 قونجان، امیر، ۵۸۸
 ابو الفیس عبد الرحمن بن خیر الانصاری، ۲۱۸
 قیان، ۵۵۸، ۵۶۲
 قیدافه، ۱۰۰
 قیدو خان بن قاشی بن اوکناي قان، ۵۷۵، ۵۷۹
 قیس، ۸۷، رجوع کن به ضحاک
 قیس بن السائب المخزومی، ۲۵۴
 قیس بن سعد بن عباده، ۱۹۶، ۲۴۸
 قیس بن صعصعه، ۲۴۸
 قیس بن ابی العاص، ۱۸۵
 قیس بن عاصم بن خالد، ۲۴۸
 قیس بن عبد المنذر، ۲۴۸
 قیس عیلان، ۱۲۶، ۱۴۱
 قیصر الدمشقی، ۸۰۹
 قیصر روم، ۶۴، ۹۶، ۹۸
 قیصر شاه، معز الدین، ۴۸۲
 قیلخ، برادر آفسنقر، رجوع کن به قتلخ
 قیلخ اینانج بن انابک محمد، بن ایلدگر، رجوع کن به اینانج قتلخ
 قیم الدوله، ۴۴۶
 قیماز، رجوع کن به قطب الدین قیماز
 قینان، ۲۴، ۲۵، ۱۴۰

- قطبة بن عامر خزرجي، ٢٢٨
 قطر بن ارطاه، ٢٥١
 قطري، ٦٤٠
 قطري بن النجاء، ٢٧١
 قعشند اقشين، ٤٦٩
 قعقاع بن عمرو، ١٧٦
 قنّال ساسي (شاشي)، ٧٩٨
 ابو فلاه عبد الله بن يزيد المحرمي، ٢٤٦
 قلاوزي، ٢٩٨
 قلعج ارسلان بن سليمان، ٤٨١، ٤٨٢
 قلغشاه، رجوع كن به قتلغشاه
 قلمش بن اسرائيل، رجوع كن به قلمش بن اسرائيل
 قنات، ٤٢
 قنّاج، امير، ٤٥٩، ٤٦٠
 قنّاج، حاجب، ٤٤٤
 ابن قنّيه ليثي، ٢١٥
 قنغراماي، ٥٨٦
 قوام الدين، ابو بكر مؤيد الملك، ٤٩٤
 قوام الدين حسن، حاجي، ٦٥٦، ٦٥٧
 قوام الدين فقيه نجم، ٧٠٢
 قوام الدين ابو النوارس، بن بهاء الدوله، ٤٢٠، ٤٢١
 قوام الدين محمد صاحب عيار، وزير، ٦٥٠، ٦٦٢، ٦٨٤، ٦٨٧، ٦٩٢
 قوخان ترك، ٤٩٣
 قودور، سلطان، ٥٨٠
 قورخان، ٥٧٤

- قطب الدین، ملک، ۶۴۱، ۶۴۲
 قطب الدین، مولانا، ۷۴۷
 قطب الدین بن امیر حاج ضراب، امیر، ۶۷۴
 قطب الدین اسمعیل یاقوتی، ۴۵۰
 قطب الدین ایلک، ۴۱۲
 قطب الدین تاینگو، ۵۲۹
 قطب الدین حیدر، ۷۴۹
 قطب الدین حیدرزادہ، ۷۹۴
 قطب الدین سلیمان شاہ بن خواجہ محمود کمال، ۷۰۰، ۷۰۲
 قطب الدین سنغان، ۴۴۶
 قطب الدین شاہ جہان بن جلال الدین سورغتمش، ۵۴۵، ۶۳۵، ۶۶۷
 قطب الدین شیرازی، ۵۹۴
 قطب الدین عتیقی تبریزی، ۸۲۴
 قطب الدین بن عماد الدین بھلوان، ۵۴۶
 قطب الدین قیاز، ۴۶۷، ۴۶۸
 قطب الدین کرمانی، ۴۷۲
 قطب الدین محمد نکش خان، ۴۹۴-۴۹۸
 قطب الدین محمد خوارزمشاہ، ۴۶۱، ۴۶۲-۴۶۵، ۴۶۸، ۴۶۹
 ۴۱۰-۴۱۴
 قطب الدین محمود، شاہ، ۶۲۷
 قطب الدین محمود شاہ یزدی، ۵۲۹
 قطب الدین محمود بن مسعود بن مصلح، ۸۰۹
 قطب الدین ملکشاہ، ۴۸۲
 قطب الدین نیساہوری، ۷۹۴
 قطب الدین بچی حاجی، ۷۹۴

قرا خان بن منسیک، ۵۵۸

قرا سنقر، اتابک، ۴۶۴-۴۶۶

قرا هولاکو بن ماکان بن جغتای خان، ۵۷۶

قرا ب بن مالک بن عوف النصری، ۲۴۲

قرانگین، ۴۱۷

قراجه، اتابک، ۴۶۷

قراجه، غلام مظفر الدین اربگ، ۲۷۸

قراختای خان، ۴۱۱، ۴۸۹-۴۹۲، ۴۹۵، ۵۲۷، ۶۳۵، ۶۶۷، ۶۷۰،

رجوع کن به گورخان

قرائن، امیر، ۱۲۲

قرطس، ۶۲، ۶۴

قرواش بن مقلد عقیلی، ۳۵۲، ۳۵۳

قریش، لقب مضر بن کنانه، ۱۲۷، ۱۲۹

قریش بن بدران عقیلی، ۳۵۵

قریش دندانی، ۳۱۰

قرزل، ۵۴۴، ۵۴۵، رجوع کن به قرزل بن هزارسرف

قرزل ارسلان بن ایلدگر، ۴۶۶، ۴۷۳، ۴۷۵، ۴۷۸، ۸۴۷

قرزل بن ابی طاهر، ۵۴۸

قرزل بن هزارسرف، ۵۴۰، ۵۴۱، ۵۴۴، ۵۴۵

قسی بن المیته بن بکر بن هوازن، ۲۳۵

القشیری، ابو القاسم، ۸، ۷۸۴

قصران یرونی، ۴۳۸

قُصَیّی، ۱۲۷، ۱۵۷، ۲۱۰، ۲۱۵، ۲۲۱

قطب الدین، سلطان، ۵۲۹-۵۳۰

قطب الدین، قاضی، ۶۷۱

- قبط بن سام، ۲۸
 قبلا (قبلاي) فآن، ۵۷۷-۵۷۹، ۵۸۱
 قيس ۶۲، ۶۴
 قبيصة بن ذويب، ۲۵۱
 قبيحاق، ۵۶۱
 قتادة بن دعامة سندی، ۲۵۱
 قتادة بن نعان الانصاري، ۲۴۸
 قتلغ، برادر آقسنقر، ۴۷۲
 قتلغ ترکان، ۵۲۹-۵۳۱
 قتلغ خان بنت قطب الدین شاه جهان بن جلال الدین سورغتمش، ۶۲۵
 قتلغشاه، امیر، ۵۹۲، ۵۹۴، ۵۹۶
 قتلغشاه خاتون، ۶۰۱
 قتلغشاه، شاه، ۶۴۳
 قتلش بن اسرائیل، ۴۳۹، ۴۵۵، ۴۸۰
 قتيبة خاتون، بنت اينانج، ۴۷۲، ۴۷۵، ۴۷۶
 ابن قتيبة الدينوري، ابو محمد عبد الله بن مسلم، ۸
 قتيبة بن سعد بن راهويه، ۸۰۰
 قتيبة بن مسلم، ۲۷۲، ۲۷۳، ۲۷۶، ۲۷۷، ۸۴۹
 قثم، ۱۵۴
 ابو قحافة، ۱۷۳
 فحطان، ۲۷، ۲۹
 فخطبة بن شبيب طائي، ۲۸۶
 فرا ارسلان، مجير الدين، ۴۴۶
 فرا بهادر، ۶۰۰
 فرا خان، ۴۸۵، ۴۹۰

ابو القاسم سیجور (سیجوری)، ۳۹۰، ۳۹۲

ابو القاسم صیرفی، ۷۹۶

قاسم بن عبد الله، ۳۳۹

ابو القاسم عبد الکریم بن هوازن القشیری، رجوع کن به القشیری، ابو القاسم

ابو القاسم عمر بن حسن الحرّبی، ۷۹۹

ابو القاسم کاشی، جمال الدین، ۸

ابو القاسم کرمانی، ۷۹۵

ابو القاسم گرگانی، ۷۸۵

قاسم بن محمد بن ابی بکر، ۲۵۱

امّ قاسم، بنت موسی الکاظم، ۲۰۶

ابو القاسم ناصر بن علی درکجینی، ۴۶۴

ابو القاسم نصرابادی، ۷۸۲

قاسم، بن هارون الرشید، ۳۰۴

قالغ، ۲۷، رجوع کن به قالغ.

قاهر بالله، خلیفه، ۳۴۲، ۳۴۳-۳۴۴، ۳۴۶، ۴۳۰، ۷۷۸

القاهر بالله محمد بن ابی بکر، خلیفه، ۷۰۳

القاهر بقوة الله الحسن بن الهادی مهدی بن نزار بن مستنصر، ۵۲۲

قارود بن جعفر بیگ، ۴۳۷، ۴۴۲، ۴۴۳، ۴۷۹

ابن قائد (فاند)، ۷۹۶

قائم بامر الله، خلیفه، ۳۵۳-۳۵۹، ۴۳۲، ۴۳۹، ۷۸۲، ۷۸۵، ۸۰۷

۸۱، ۸۱۲

القائم بامر الله احمد بن مهدی، ۵۱۰-۵۱۱

قبابا ئل، ۶۶

قباجه، ۴۱۳

قباد بن فیروز، ۱۱۴-۱۱۵، ۷۵۲

فیض بن شیرویه، ابو جعفر، ۲۹۹

فیلثوس، ۹۹

فیمون، ۸۰

ق

قابوس بن وشمگیر، ۴۹۲، ۴۱۹-۴۲۱، ۴۲۳، ۴۲۷

قایل، ۲۲، ۲۴، ۶۵

قائم، رجوع کن به قثم

قادر بالله، خلیفه، ۳۵۱-۳۵۳، ۳۹۵، ۸۰۴، ۸۰۶، ۸۱۰

قارن، سپهبد، ۱۶۸

قارون، ۴۶، ۴۷، ۶۶، ۶۰۹

قاسلیقوس، ۴۸۳

قاسم، امیر، ۲۷۵

قاسم، پسر حسن بن علی، ۲۰۲

قاسم، پسر رسول، ۱۵۷

قاسم، پسر موسیٰ الکاظم، ۲۰۶

ابو القاسم ابرهیم بن محمد نصرآبادی، ۷۸۲

ابو القاسم احمد بن حسن، ۴۰۱

ابو القاسم اسحاق سمرقندی، ۷۹۴

ابو القاسم اسمعیل بن محمد افضل الاصفهانی، ۸۰۲

ابو القاسم اشهب، ۷۹۸

ابو القاسم اعور زوزنی، شجاع الدین، ۴۹۴، ۴۹۵، ۴۹۹، ۵۲۸

ابو القاسم بن جالاب، ۷۹۸

ابو القاسم دمشق، ۷۹۵

- ابو الفضل، بن قادر خليفه، ۳۵۳
 ابو الفضل قبي، مجد الملك، ۴۵۳
 ابو الفضل ثنباي، ۵۱۷
 فضل بن مروان، ابو العباس، ۲۲۰
 فضل بن يحيى برمكى، ۲۰۴، ۲۰۵، ۸۳۶
 فضلة بن عبيد بن نعيم الحمام، ۲۱۴
 فضلوئه شبا نكاره، ۴۳۳، ۴۴۲
 فضيل بن عياض، ۷۶۴، ۷۶۵
 فطام، ۱۹۷
 فقيه زاهد تبريزي، ۷۸۸
 فلك قزويني، رجوع كن به مالك قزويني
 فلك الدين حسن بن بدر الدين مسعودي، ۵۵۴
 فلكي شرواني، ۸۲۴
 فمخاص، ۵۰
 فهر بن قحطان، ۲۹
 فهر بن مالك، ۱۲۷، ۲۱۱
 فيثاغورس، ۶۹
 فيروز، ابو لولو، رجوع كن به ابو لولو فيروز
 فيروز، سپهبد، ۱۷۵
 فيروز ديلي، ۱۵۳
 فيروز بن فيروز بن بلاش بن بهرام، ۱۰۲
 فيروز بن قباد، ۸۰
 امّ فيروز، بنت موسى الكاظم، ۲۰۶
 فيروز بن يزدگرد، ۱۱۴
 فيروزان، سپهبد، ۱۷۸، ۱۷۹

- فرنگیس، ٩٢
 فرهاد، ١٢٢
 فروار بن سیامک، ٨١
 فرود بن سیاوش، ٩٢
 فروزان، رجوع کن به فیروزان
 فروقه بن عمر، ١٦٢
 فریرز بن کاوس، ٩٢، ١٠٢
 فرید الدین عطار، ٨٢٢
 فرید الدین کاتب، ٤٥٩
 فریدون، ٨٨، ٨٩، ٩٧، ٤٧٧، ٥٥٨، ٧٥٢
 فریدون شیخ سعد، ٧٢٤
 فشان بن انوش، ٢١
 فضالة بن عیید، ٢٢٧
 فضالة، ابو مویهبه، ١٦٢
 فضل، ١٥٤، ١٥١
 فضل بن احمد، ابو العباس، ٤٠٠
 ابو الفضل اصفهانی، ٥٢٠
 فضل، بن حسن بن علی، ٢٠٢
 فضل بن دکین، ابو نعیم، ٧٩٩
 فضل بن ربیع، ٢٠٦-٢٠٨
 ابو الفضل سرخسی، ٧٩٥
 فضل بن سهل، ٢٠٨، ٢١١-٢١٢
 ابو الفضل سیستانی، ٤٥٩
 ابو الفضل الشیبانی، ٢٩٥
 فضل بن عیسی بن یحیی برمکی، ٢٠٤

- فخر الملك محمود بن شمس الدين محمد شاه روزنی، ٥٢١
 فخر الملك بن نظام الملك، ٤٥١، ٤٥٦
 الفراء، ابو الحسين بن ابی يعلى، ٧٩٩
 الفراء، ابو يعلى محمد بن الحسين، ٧٩٩
 فرات بن حيان العجلي، ٢٤٢
 ابو فراس حمداني، ٨١٢
 فرامرز، ٩٦، ٩٧
 الفرائي، ٢٢٤
 فرج، ٧١٤، ٧١٦
 فرج آغا، ٧٢٦
 فرج تبریزی، بابا، ٧٨٨
 ابو الفرج درساني، ٧٩٥
 ابو الفرج زنجاني، ٧٨٥
 ابو الفرج روزنی، ٨١٥
 ابو فرج المقدسي، ٧٩٩
 فرّخ زاد، ١٢٤
 فرّخ زاد بن پرويز، ١٢٢
 فرّخ زاد بن عبد الرشيد بن محمود بن سبکتگين، ٤٠٢، ٤٠٤
 فرّخی، ٨٢٢
 فردوس مطربه، ٨٢٩
 فردوس، مطربة سمرقندی، ٤١١
 فردوسی، ٨، ٢٥٢، ٦١٤، ٧٨٥، ٨١٨، ٨٢٢، ٨٢٤
 فرزديق، ٢٥٩
 فرطونس، ٧٨
 فرعون، ٩، ٤٣-٤٥، ٤٧، ٢٨٩

- ابو الفتح بستی، ٨٠٤
 ابو الفتح بن حسین بن محمد بن احمد الاصفهانی العلوی، ٨٠٢
 فتح بن خاقان، ٢٢٤-٢٢٦
 فتح موصلی، ٧٨٠
 فخر الدوله علی، بن رکن الدوله دیلم، ٣٥٤، ٣٨٧، ٣٨٨، ٣٩٠، ٤١٧،
 ٤٢، ٤٢١، ٤٢٣-٤٢٧، ٨٠٧
 فخر الدوله، ابو علی، ٨٤٠
 فخر الدوله ابو منصور کوفی، ٨٣٩، ٨٤٠
 فخر الدین، جدّ قضویان، ٨٤٧
 فخر الدین احمد ارکوشی تبریزی، مخدوم سعید خواجه، ٤٨٥، ٤٨٦
 فخر الدین احمد مستوفی، ٨٣٤، ٨٤٢
 فخر الدین اخلاطی، ٥٨١
 فخر الدین ابو بکر، ٥٠٧
 فخر الدین خالد مروی، ٤٦٠
 فخر الدین الرازی، رجوع کن به فخر الدین محمد بن عمر
 فخر الدین زنگی، ٤٦٩
 فخر الدین عبد المسیح، ٤٨٢
 فخر الدین عراقی، ٨٢٢
 فخر الدین فتح الله، ٨٢٨
 فخر الدین کرت، ملک، ٥٩٣
 فخر الدین گرگانی، ٨٢٤
 فخر الدین محمد بن عمر بن حسین الرازی، ٨٠٨، ٨٠٩
 فخر الدین محمد مستوفی، قزوینی، ٤٨٥، ٥٨٦-٥٨٨، ٨٢٣
 فخر الدین هروی، ٥٣٣، ٥٣٤
 فخر الدین یوسف بن سراج الدین، ٥٤٥

غياث الدين محمد بن رشيد الدين، ٦١٠، ٦٢٧
 غياث الدين محمد بن خواجه قطب الدين سليمانشاہ، ٦٢٠
 غياث الدين محمود بن قطب الدين سليمانشاہ، ٧٠٥، ٧٠٨
 غياث الدين بن محمود بن ملکشاہ، ٤٦٨-٤٧٠
 غياث الدين مسعود بن کیکاوس، ٤٨٥، ٤٨٦
 غياث الدين منصور، امير، ٦٦٠
 غيلان دمشق، ٢٥١

ف

ابن فارض مصرى، ٧٩٢، ٧٩٥
 فاروق، ١٧٢، رجوع کن به عمر بن الخطاب
 فاطمه، بنت رسول، ١٢٨، ١٢٩، ١٥٥، ١٥٨، ١٩٩، ٢٠٢، ٢٠٨
 فاطمه، زوجه حاطب بن حارث جمحى، ٢٢٢
 فاطمه بنت اسد، ١٩٢
 فاطمة صُغرى، بنت موسى الكاظم، ٢٠٦
 فاطمه بنت ضحاک، ١٦١
 فاطمه بنت علاء الدوله، ٤٧٢
 فاطمه بنت قيس، ٢٢١
 فاطمة کبرى، بنت موسى الكاظم، ٢٠٦
 فالج، ٢٧، ١٢٠
 الفائز بالله ابو القاسم عيسى بن طاهر بن حافظ بن مستنصر، ٥١٥-٥١٦
 فائق، امير، ٤٢٠، ٤٢١
 فائق، حاجب، ٢٨٦-٢٩١، ٢٩٤
 فتح الله، برهان الدين، وزير، رجوع کن به برهان الدين فتح الله

غزخان، ۵۶۱

غزالہ، زوجہ شیب، ۲۷۱

غزالی، احمد بن محمد، امام، ۸۳۵، ۸۳۶

غزالی، محمد بن محمد، ابو حامد، ۷۸۷، ۷۹۸، ۸۰۸

غزان خان، رجوع کن بہ غازان خان

غضنفر، سلطان، ۷۴۱

غوری، سلطان، ۸۱۰

غیاث تونی، پہلوان، ۷۱۲

غیاث الدین، سلطان، ۵۲۸، رجوع کن بہ غیاث الدین پیر شاہ

غیاث الدین، ملک، ۶۰۹

غیاث الدین پیر شاہ، بن قطب الدین خوارزمشاہ، ۴۹۸، ۴۹۹-۵۰۰،

۵۲۸، ۵۰۱

غیاث الدین حاجی، امیر، ۶۱۶

غیاث الدین حاجی انبیک (؟)، ۶۳۴

غیاث الدین شاہ، ۴۹۴

غیاث الدین شول، امیر، ۶۹۱، ۶۹۶، ۷۴۲

غیاث الدین علی بزدی، ۶۳۹، ۶۴۱

غیاث الدین غوری، ۸۲۵، رجوع کن بہ غیاث الدین ابو الفتح

غیاث الدین ابو الفتح محمد بن سام بن حسین، غوری، ۴۰۶، ۴۰۸-۴۱۰،

۸۲۵، ۴۱۱

غیاث الدین کینسرو، بن عز الدین قلع ارسلان، ۴۸۲-۴۸۴

غیاث الدین کینسرو، بن علاء الدولہ کیفاد، ۴۸۴

غیاث الدین کینی، ۷۰۲

غیاث الدین محمد بن احمد العصارى القزوينی، ۸۰۸

غیاث الدین محمد، بن سلطان احمد مظفری، ۷۴۵، ۷۵۴

- عيسى، صاحب ديوان، ۲۴۰
 عيسى، عم منصور خليفه، ۲۸۷
 عيسى الخياط، ۲۵۱
 عيسى بن طلحه، ۲۰۹
 عيسى بن عيسى بسطامي، ۷۶۸
 عيسى قالون، ۷۹۹
 عيسى بن كاسان، ۷۹۵
 عيسى كرد، شيخ، ۶۷۱
 ابو عيسى محمد بن عيسى الترمذی، ۷۶۰
 عيسى بن مصعب (بن زبير)، ۲۶۷، ۲۶۸
 عيسى بن معقل، ۲۷۹
 عيسى بن موسى، ۲۹۱، ۲۹۲-۲۹۵، ۲۹۷
 عيسى نصراني، ۸۲۴
 عيص، ۴۶، ۴۱، ۱۲۶

غ

غابر بن قوخان، ۴۹۳

غازان خان، ۴۲۴، ۴۴۶، ۴۸۶، ۵۲۳، ۵۴۴، ۵۴۶، ۵۵۶، ۵۸۲، ۵۹۰،
 ۵۹۱-۵۹۵، ۶۱۸، ۶۱۹، ۷۹۳، ۷۹۴، ۸۰۶، ۸۱۲، ۸۱۸، ۸۲۸

غازی، ملك، ۴۹۴

غالب بن حكم مفتح، ۳۱۴

غالب بن عبد الله ليشی، ۲۴۷، رجوع کن به غالب ليشی

غالب بن فهر، ۱۲۷

غالب ليشی، ۱۴۹، رجوع کن به غالب بن عبد الله ليشی

ابن العید، ابو الفتح علی بن محمد بن حسین، ۸۲۷، رجوع کن به ابن
العید ابو الفضل

ابن العید ابو الفضل علی بن محمد بن حسین، وزیر، ۴۱۵، ۴۱۷،
۴۲۲، ۴۲۳، ۸۲۷

عمید المملک، خواجه، ۶۴۶، ۶۴۱

عیر بن عامر انصاری، ۲۴۴

عیر بن مسیح طائی، ۲۲۷

عنایت الدین محمد، ۶. ۶

عنصری، ۸۲۲، ۸۲۳

عواله، زوجه شیب، ۲۷۱، رجوع کن به غزاله

عوج بن عنق، ۴۸، ۴۹

ابو عورای سلمی، ۱۴۵

عوص، ۲۸

عوف بن حارث، ۲۲۷

عوف بن عفراء، ۲۲۹

عوف بن مالک الاشجعی، ۲۲۷

عوف بن مالک بن فضله (نضله)، ابو الاحوص، ۲۴۴

العوفی، رجوع کن به محمد العوفی

ابن العون، رجوع کن به عبد الله بن عون

عون بن جعفر، ۱۹۹

عون بن عبد الله (بن جعفر)، ۱۹۹

ابو عون مرغزی، ۲۸۷، ۲۸۹

عویر بن حارث، ۲۳۵

عیسی، ۱۹-۲۱، ۲۲، ۴۱، ۵۶، ۵۹، ۶۱-۶۵، ۶۷، ۷۸، ۸۰، ۱۰۳

، ۱۲۳، ۱۲۴

- عمرو بن الجموح ٢٢٤
 عمرو بن حارث، ٢٢٤
 عمرو حضري، ١٤٠
 ابو عمرو حواشي، ٧٩٥
 عمرو بن دينار، ٢٥٠
 عمرو بن زرارہ، ٢٨٢
 عمرو بن سعد وقاص، ٢٥٩، ٢٦٠، ٢٦٥
 ابو عمرو سعيد بن اباس الشيباني، ٢٤٦
 عمرو بن سعيد بن حكم، ٢٦٦، ٢٦٧
 عمرو بن سعيد بن عاص القرشي، ٢٢٤
 عمرو بن سفيان السلي، ابو اعور، ٢٤٥
 ابو عمرو بن طوقان، ٧٩٥
 عمرو (بن) العاص بن وائل، ١٤٦، ١٤٧، ١٤٩، ١٧٠، ١٧٢، ١٧٤،
 ١٨٥، ١٨٦، ١٩٢-١٩٦، ١٩٨، ٢٠١، ٢١٤، ٢١٨، ٢٢٦،
 ٢٤٠، ٢١١
 عمرو بن عبيد، ٢٥٠، ٨٠٨
 عمرو، بن عثمان بن عفان، ١٩٢
 ابو عمرو بن العلاء البصري، ٧٥٩
 عمرو بن عنتر، ١٤٥
 عمرو بن ليث، ٢٢٥، ٢٧٥-٢٧٨
 ابو عمرو المالكي ابن الحاجب، ٨٠٧-٨٠٩، رجوع كن به ابن الحاجب
 ابو عمرو محمد بن ابراهيم زجاجي، ٧٨١
 عمرو بن مطعون بن حبيب، ٢١٤
 عمرو بن معديكرب، ١٧٦، ٢٢٦، ٢٤٠
 عمرو بن ميسره، ٢٨٥

عمر بن عبد العزيز، ١٩٦، ٢٤٦، ٢٧٠، ٢٧٤، ٢٧٧، ٢٧٨-٢٧٩،

٢٨٩، ٢٩١، ٢٩٢، ٨٠٨

عمر بن عبد العمر (؟) بن عمر الخزاعي، ذو اليدين، ٢٢٤

عمر، بن عثمان بن عفان، ١٩٢

عمر بن علاء الدين، ٦٥٨، ٦٦١

عمر، بن علي بن ابي طالب، ١٩٩

عمر لاليا، جمال الدين، ٥٤٠

عمر لاليا، سراج الدين، ٦٧٢

عمر بن محاد (؟)، ١٨٩

ابو عمر محمد رجائي، ٧٩٥

عمر بن مسلم، ابو حفص حداد، ٧٧٢

عمر، بن يزيد بن معاوية، ٢٦٢

عمران، ٤٢، ٦٠، ٦٢، ٦٢٩

عمران بن تميم العطاردي، ابو الزباد، ٢٤٥

عمران بن حصين، ٢٢٧

عمران، بن طلحه، ٢٠٩

ابو عمران كثير، ٧٩٥

عمرضا، ٦٦

عمره بنت جابر، ١٦١

عمرو، ٦١٠

ابو عمرو، ٧٩٩

عمرو بن امية ضميري (ضمري)، ١٤٢، ١٤٤، ١٤٧، ٢٢٤

عمرو بن بحر المجاحظ، ٨٠٥

عمرو بن بكر نمي، ١٩٨

عمرو بن جابر مكي، ١٤٠٠

عمر بگ، حسام الدین، ۵۵۵، ۵۵۶

عمر بیگ، ۵۵۲

عمر جوبدستی، امیر، ۷۱۶

عمر بن حاجی بدر الدین، حسام الدین، ۸۴۷

عمر بن حسن الحربی، ابو القاسم، ۷۹۹

عمر، بن حسن بن علی، ۲۰۲

ابو عمر حواشی، ۷۹۵

عمر بن الخطاب، خاینه، ۸۰، ۸۱، ۱۲۴، ۱۲۷، ۱۳۴، ۱۴۸، ۱۴۶،

۱۴۹، ۱۵۱، ۱۶۶، ۱۶۷، ۱۷۰، ۱۷۱، ۱۷۲-۱۸۵، ۱۸۶،

۱۸۸-۱۹۰، ۱۹۶، ۱۹۹، ۲۱۰، ۲۱۴-۲۱۵، ۲۱۷، ۲۱۸، ۲۲۴،

۲۲۶، ۲۲۷، ۲۴۲، ۲۴۵، ۲۴۶، ۲۴۳، ۲۴۸، ۲۴۹، ۲۵۲، ۲۵۴،

۲۵۵، ۲۷۵، ۵۱۲، ۵۱۴، ۷۶۱، ۸۴۲، ۸۴۵، ۸۴۸، ۸۴۶

عمر خیّام، رجوع کن به عمر بن ابرهیم خیّام

ابو عمر الدوری، ۷۹۹

عمر زاکانی، شرف الدین، ۸۴۶

عمر، بن زبیر بن عوّام، ۲۱۰

عمر، بن زین العابدین، ۲۰۴

عمر بن سعد وقاص، ۲۰۴

عمر بن سعد بن ابی وقاص، ۲۱۰

عمر شمس الدین درنگی، حسام الدین، ۵۵۵

عمر شیخ بهادر، ۷۵۰، ۷۵۴

عمر شیرازی، امیر، حسام الدین، ۸۴۲

عمر بن عبد الله الشیعی، ابو اسحق، ۲۴۵

عمر، بن عبد الرحمن بن عوف، ۲۱۱

- عماد الدّین ظهیر، ۵۴۴
 عماد الدّین عبد الجبار، ۴۲۵
 عماد الدّین عبد الجبار احمد الرازی، ۸۰۷
 عماد الدّین عبد العظیم الحسینی، سید، ۱۴۲
 عماد الدّین علاء الملک سمنانی، ۵۹۷
 عماد بن علی بن الاثیر، ۸
 عماد الدّین فضلوئی، ۸۲۴
 عماد الدّین محمود، ۶۴۶، ۶۶۲، ۸۴۴
 عماد الدّین یونس، ۵۴۱
 العماد لدین الله عزّ الملوك ابو کالنجار (کالنجار) مرزبان بن سلطان الدوله، ۴۳۲
 عماد الملک، وزیر، ۴۹۸
 عماد الملک بن شمس الدّین صائغ، خواجه، ۶۴۹، رجوع کن به عمید
 الملک، خواجه
 عمار، ۲۲۷
 عمار عبادی، داعی عباسی، ۲۸۴
 عمار بن یاسر، ۱۷۹، ۱۸۹، ۳۱۳، ۷۹۶
 عمار، بن یعلی، ۲۴۱
 عمارة بن عبد الله بن صناد، ۲۵۱
 عمالة (?) بن زید الخیل الطائی، ۲۵۱
 ابن عمر، رجوع کن به عبد الله بن عمر
 عمر بن ابرهیم خیّام، ۸۱۷
 ابو عمر اصطخری، ۷۹۶
 ابو عمر اثناطی، ۷۹۵
 عمر ابلوکوش، حسام الدّین، ۵۴۴
 عمر بن بدر الدّین مسعود، ناصر الدّین، ۵۵۴

علی بن موسی الرضا، ۲.۵، ۲.۶، ۲.۷، ۳.۷، ۴۱۲، ۵۱۴، ۷۶۶،

۱۳۵، ۱۴۶

علی بن مؤید، ۴۵۲

علی مؤید سبزواری، ۷۱۱

علی بن نجیب البغدادی، ابو طاهر، ۵۱۰

علی نصر، ۷۴۶

ابو علی نورباطی، ۷۹۵

علی یزدی، غیاث الدین، ۶۴۹، ۶۴۱

علیشاه، ناج الدین، ۵۹۹، ۶.۲، ۶.۴، ۶.۵

علیشاه، خواجه، ۶.۲، رجوع کن به علیشاه ناج الدین،

علیشاه بن نکش خان، ۴۰۹، ۴۱۰، ۴۱۳

علیشاه جلال تبریزی، ۶.۶

علیشاه مرینیانی، ۷۱۳، ۷۲۲

عماد الدوله، لقب علی بن بویه، ۴۱۵، ۴۱۷، ۴۱۸

عماد الدوله، لقب محمد بن محمود بن سبکتگین، ۴۰۲

عماد الدوله، لقب مسعود بن ابرهیم بن مسعود بن محمود بن سبکتگین، ۴۰۴

عماد الدوله توران، ۴۴۶، ۸۴۷

عماد الدوله دلیلی، ۴۴۴، ۴۴۶، ۴۴۷، ۴۵۰، ۴۵۹

عماد الدین احمد، ۸۴۸

عماد الدین احمد بن محمد بن المظفر، سلطان، ۶۴۲، ۷۰۲، ۷۴۵

عماد الدین اسمعیل البخاری، ۸۳۴

عماد الدین پهلوان بن الب ارغون، ۵۴۳

عماد الدین پهلوان بن ابی طاهر، ۵۴۸

عماد الدین ترمذی، ۴۹۶

عماد الدین زاکانی، ۸۴۸

- علی کامه ديلم، ۴۳۷
 علی کوتوال، ۷۵۱
 علی کوچک، ۳۶۴
 علی کوميا عقيلي، ناج الدين، ۵۴۵
 ابو علی بن محتاج، ۴۱۷
 ابو علی محسن بن علی التنوخي، ۸۱۰
 علی بن محمد بن احمد الباقر، ۳۳۳
 ابو علی محمد بن احمد روزباري، ۷۷۸
 علی بن محمد باقر، ۲۰۴
 علی بن محمد بغدادی، ابو الحسن، ۷۷۸
 علی بن محمد بن حبيب الماوردی، ۷۹۸
 علی بن محمد بن سهل الدينوري، ابو الحسن، ۷۷۸
 علی بن محمد بن علی بن موسى الكاظم، ۲۰۷
 ابو علی محمد جعفری، ۸۴۱
 ابو علی محمد بن عبد الوهاب الثقفي، ۷۷۸
 ابو علی محمد بن محمد بلعبي، ۳۸۵، ۸۱۰
 علی بن محمد نصر ابو الحسن الواقدی، مفسر، ۸۰۷
 علی بن مدنی، ۷۹۹
 علی بن مستعين، ۳۷۵
 علی بن مسعود بن سبکتگين، ۴۰۳
 ابو علی مسکويه، ۱۲۱
 علی بن مشرم (?)، ۸۰۰
 علی ملک، امير، ۶۴۳، ۶۴۸، ۶۷۵
 علی بن منصور بن حاجی، زين الدين، ۶۱۶

علی سیرجانی، ۷۹۵
 علی شاه بی، بهلولان، ۶۴۴
 علی بن شاه مظفر، شاه، ۶۵۶
 علی بن شقیق طیشاد، جلال الدین ابو طیب، ۶۴۷
 علی بن ابی طالب، ۱۴۲-۱۴۴، ۱۴۸-۱۴۰، ۱۴۴، ۱۴۵-۱۴۸، ۱۵۱،
 ۱۵۴، ۱۶۲، ۱۶۴، ۱۷۲، ۱۷۸، ۱۸۲-۱۸۶، ۱۸۸، ۱۹۱،
 ۱۹۲-۲۰۰، ۲۰۵، ۲۱۲، ۲۱۴، ۲۱۷-۲۱۹، ۲۲۲، ۲۲۷، ۲۲۸،
 ۲۴۵، ۲۴۶، ۲۴۱، ۲۴۴-۲۴۶، ۲۴۹، ۲۵۰، ۲۵۵، ۲۸۲، ۳۱۲،
 ۳۴۷، ۳۴۹، ۴۳۱، ۴۳۲، ۵۲۴، ۶۲۶، ۶۴۴، ۷۵۶، ۷۵۷، ۷۶۱،
 ۸۴۴-۸۴۶، ۸۴۹، ۸۴۵، ۸۴۶

ابو علی عارض، ۴۸۷
 علی بن عبد الله، بن جعفر، ۱۹۹
 ابو علی عبد الله بن حسین بن سینا، ۸۰۲-۸۰۴
 علی بن عبد الله بن عباس، ۲۴۹، ۲۸۲
 علی بن عطا، ۷۹۴
 علی بن عقیل البغدادی، ابو الوفا، ۷۹۹
 علی بن علاء الدوله بن عطا ملک جوینی، ۸۰۸
 ابو علی بن عماد لدین الله، ۴۴۴
 علی بن عمر حافظ، ۷۹۵
 علی بن عمر بن ابو الحسن، نجم الدین دبیر الکانبی القزوینی، ۸۱۱
 علی بن عیسی ابو الحسن رمّانی النخوی، ۸۰۷
 علی بن عیسی بن ماهان، ۴۰۶، ۴۰۸، ۴۰۹، ۸۴۹
 علی بن فضل، ۷۹۴
 علی قورجی، بهلولان، ۷۴۷، ۷۴۸
 علی قوشچی، ۵۹۸

- ابو علی جرجانی، ۷۷۵
 علی بن جعد، ۸۰۰
 علی، بن جعفر صادق، ۲۰۵
 ابو علی بن جمولة اصفهانی، ۴۲۵
 علی چتری، ۴۶۰
 علی بن حجر، ۸۰۰
 ابو علی الحسن بن اسحق طوسی، رجوع کن به نظام الملك
 ابو علی بن ابی الحسن سیمجوری، ۲۸۶-۲۸۹
 علی بن حسن طالب البغدادی، ۸۰۲
 علی بن ابی الحسن فضلوئی، ۵۴۷، ۵۴۸
 ابو علی حسن بن محمد الصباح الزعفرانی، ۷۹۸
 ابو علی حسین بن احمد کاتب، ۷۸۰
 ابو علی حسین بن علی الکراسی، ۷۹۸
 علی الحصری، ابو الحسن، ۷۸۲
 علی بن حمزة بن موسی الکاظم، ۲۰۶
 علی حمیری، رجوع کن به علی چتری
 علی بن خیر خازن بغدادی، ابو طالب، ۸
 علی دارکی، ۶۴۰
 علی دامغانی، قاضی، ۲۵۷
 ابو علی دقاق، ۷۸۴
 ابو علی زجاجی، ۷۹۶
 علی، بن سلطان مسعود، ۲۵۹
 علی سهل بن جمال الدین شیخ ابو اسحق، ۶۵۹
 علی بن سهل اصفهانی، ابو الحسن، ۷۷۲، ۷۸۱
 ابو علی سیدی، ۷۹۴

علاء الدین محمد بن جلال الدین، ۵۲۵-۵۲۶

علاء الدین محمد بن عماد الدین، ۶۱۰، ۶۱۱

علاء الدین ملحد، ۵۱۴

علاء الدین یزدی، اتابک، ۶۱۶، ۶۱۷

علاء الملک سمنانی، عماد الدین، ۵۹۷

علاّف شیرازی، ابو بکر، ۷۹۶

علامه کرمانی ۴۱۴

علقمة بن حریث بن عمر بن عثمان، ۲۴۶

علقمة بن قیس نجفی، ۲۵۰

علوی مدنی، ۴۵۵، ۴۵۶، ۵۱۲، ۵۱۴

علی، امیر، ۴۸۳

علی، امیر شیخ، رجوع کن به علی اولاغ

علی بن الاثیر الجزری، رجوع کن به عزّ الدین علی بن الاثیر الجزری

علی بن احمد بن سهل، ۷۹۵

ابو علی اردستانی، ۵۱۹، ۵۲۱

علی اصغر، بن حسین بن علی، ۲۰۴

علی الافطس، بن زین العابدین، ۲۰۴

علی اکبر، بن حسین بن علی، ۲۰۴

ابو علی الیاس، ۴۸۲، ۴۱۸

علی اولاغ، امیر شیخ، ۶۴۲، ۶۴۷، ۶۴۸

علی ایناغ، امیر شیخ، ۶۹۱، ۶۹۲، ۶۹۶

علی بن بدر بن خورشید، امیر، ۵۴۹-۵۵۱

علی بمی، شمس الملة والدین، ۶۵۴

علی بن بویه، ۴۱۴، ۴۱۵-۴۱۷

علی پادشاه، امیر، ۶۲۷

- ابو عكرمه جراح، ۲۷۸
 عكرمه بن ابی جهل، ۱۴۵، ۲۴۵
 علاء، ۷۹۹
 ابو العلاء، مؤرخ، ۴۴۴
 علاء بن حارثه ثقفی، ۲۴۲
 ابو العلاء حسن بن احمد عطّار همدانی، ۷۸۷
 علاء حضری، ۱۶۲
 علاء بن عبّاد بن صدف الحضری، ۲۴۶
 علاء بن عبد الرحمن، ۲۵۱
 ابو العلاء گنجی، ۸۲۷، ۸۲۸
 علاء الدوله، انا بك، ۵۰۸
 علاء الدوله، اسمعیلی، ۴۷۰، ۲۷۱
 علاء الدوله کیقباد، ۴۸۴
 علاء الدوله بن ملك شرف الدین سمنانی، ۷۹۳
 علاء الدوله ابو هاشم همدانی، ۴۵۶
 علاء الدین بن انك سام یزدی، ۵۰۲
 علاء الدین، بن ایلدگز، ۴۷۲
 علاء الدین تكش خوارزمشاه، ۸۰۲
 علاء الدین، بن جلال الدین حسن، ۴۶۹، ۴۷۳
 علاء الدین حسن بن حسین الغوری، ۴۰۵، ۴۰۶، ۴۰۸، ۴۱۲، ۴۶۰
 علاء الدین عبد الملك بن صاحب دیوان جوینی، ۵۰۹
 علاء الدین عطا، ۶۷۲
 علاء الدین عطا ملك جوینی، ۸، ۵۸۶
 علاء الدین گرشاسف بن علی فرامرز، ۵۰۲
 علاء الدین کیقباد، ۴۸۴، ۵۰۲

عضد الدولة، ١٠٥، ١٩٨، ٢٥٠، ٢٥١، ٤١٧، ٤١٩-٤٢٢، ٤٢٣

عضد الدّین، وزیر، ٢٦٨

عضد الدّین شبانکاره، ٨٠٨

عضد الدّین عبد الرحمن الایچی، ٦٥٤، ٦٥٦، ٦٦٢

عضد الدّین یزدی، ٦٢٢

عضد المّنة والدّین عبد الله، مولانا، ٧٠٢

عطاء بن زید لیثی، ٢٥٠

عطا بن شراحیل، رجوع کن به الشعبي

عطا بن یسار، ٢٥٠

عطّار، رجوع کن به فرید الدّین عطّار

ابن العطّار، ٢٦٨

عطّار طوسی، ٧٩٦

عُظْمی، خاتون، ٦٩٥

عفان، ٥٥

ابن عفراء، رجوع کن به عوف بن حارث

عفیف الدّین بن محمد یعقوب، ٦٥٠

عقبة بن عمرو الانصاری، ابو مسعود، ٢١٩

عقبة بن یزید بن معاویه، ٢٦٢

عُقیل، بن حسن بن علی، ٢٠٢

عقیل بن ابی طالب، ٢٢٥، ٥٢٩

العکبری، ابن شهاب، ٧٩٩

عکراش بن ابی ذؤیب، ابو الصّحبا، ٢٢٥

عکرمه، ١٢٧

ابو عکرمه، داعی عبّاسی، ٢٨٢

عکرمه، مولی ابن عبّاس، ٢٥١

- عزّ الدّین حنفی، ۸۳۴
 عزّ الدّین طاهر جونی (جوبنی)، ۵۹۰
 عزّ الدّین علی بن الانیبر الجزری، ۸۰۷
 عزّ الدّین ابو الفضائل، ۸۴۸
 عزّ الدّین قلچ ارسلان، ۴۸۲، ۴۸۳
 عزّ الدّین کرجی، ۸۲۴
 عزّ الدّین گرشاسف، ۵۵۱-۵۵۲
 عزّ الدّین کریمان، ۸۴۷
 عزّ الدّین کیکاوس، ۴۸۴، ۴۸۵
 عزّ الدّین لر، ملک، ۷۵
 عزّ الدّین محمد، سید، ۸۴۳
 عزّ الدّین محمد بن عزّ الدّین حسین، ۵۵۵
 عزّ الدّین نطرتی، ۷۹۳
 عزرائیل، ۳۱، ۵۲۶، ۸۱۴
 عزریا، ۶۶
 عزل ناش، ۵۱۹، رجوع کن به قول ناش
 ابو العزیز الارحی، ۲۴۶
 عزیر، ۲۱، ۵۷
 عزیر مصر، ۲۸، ۴۹
 العزیز بالله ابو منصور بن معزّ بن منصور، ۵۱۱-۵۱۲
 عزیه بنت دودان، ۱۶۱
 عسجدی، ۸۲۲
 ابو العسکر غیم، ۱۶۱
 عسکری، رجوع کن به حسن بن علی بن محمد بن علی بن موسی العسکری
 عشقب، مسغره، ۲۲۶

عثمان مآكى فزوينى، ٨٢٣

ابو عثمان الذهبى، ٢٤٦

عثمان ورش، ٧٩٩

عدد، ٥٥

عدنان، ١٢٦، ١٢٩، ١٣٠

عدى بن حاتم طائى، ١٥١، ١٥٢، ١٨٩، ١٩٤، ٢٣٥، ٢٢٦

عذرا، ١٠٠

عزابه بن اوس بن قبطى انصارى، ٢٢٥

ابن عراج، ٧٩٦

عراق بن هيتال، ٢٧

عروة بن اذينة، ٢٥١

عروة، بن زبير بن عوام، ٢١٠

عروة بن زيد الجبل (الحجل) الطائى، ٨٢٢

عروة بن عسر التميمى، ٢٥١

عروة بن مسعود ثقفى، ١٤٥

عروة بن مسعود بن مقيت، ٢٢٥

ابو العريف الارخنى، ٨٣٩

عزّ الدولة بختيار بن عزّ الدولة، ٤١٩، ٤٢٢-٤٢٣، ٤٢٠

عزّ الدين، امير، ٦٧٥

عزّ الدين، ملك، ٧٢٥

عزّ الدين ابراهيم، ٦٠٢

عزّ الدين احمد بن امير محمد بن عزّ الدين حسين، ٥٥٦-٥٥٧

عزّ الدين بشارى، ٨٤٤

عزّ الدين حنار، ٤٧١

عزّ الدين حسين بن بدر الدين مسعود، ٥٥٤

عتبة بن مسعود، ۲۳۴

عتبة بن ابي معيط، ۱۴۱

عتبي، وزير نوح بن منصور، رجوع کن به ابو الحسن عتبي

ابن عتبي، رجوع کن به ابو الحسن عتبي

عتيق، لقب ابي بكر، ۱۶۵

عتيق بن محمد السوراباذي الهروي، ۸۰۶

ابو عثمان بن امام شافعي، ۷۹۸

عثمان حري، ۷۹۶

عثمان بن حنيف، ۱۹۴، ۲۳۵

ابو عثمان داراني، ۷۹۴

عثمان ساوجي، ۷۹۲

ابو عثمان سعيد بن اسمعيل حيري، ۷۷۴

ابو عثمان سعيد بن سلام مغربي، ۷۸۲

عثمان بن سهل، ۲۹۴

عثمان بن ابي شبيه، ۸۰۰

عثمان، بن عبد الرحمن بن عوف، ۲۱۱

عثمان بن عفان، خليفه، ۱۲۴، ۱۲۷، ۱۳۴، ۱۳۵، ۱۳۸، ۱۴۱، ۱۴۸،

۱۵۳، ۱۵۸، ۱۵۹، ۱۶۲، ۱۷۱، ۱۷۲، ۱۸۳، ۱۸۴، ۱۸۵-۱۹۲،

۱۹۳، ۱۹۴، ۲۱۳، ۲۱۸، ۲۱۹، ۲۲۴، ۲۲۷، ۲۳۴، ۲۳۵، ۲۳۸،

۲۴۱-۲۴۳، ۲۴۵-۲۴۸، ۲۵۰، ۲۵۵، ۲۶۳، ۲۱۱، ۲۳۵، ۲۴۱،

۸۳۵، ۸۳۹

عثمان بن علي بن ابي طالب، ۱۹۹

عثمان بن قيس، ۱۹۲

عثمان بن قيس بن ابي العاص، ۱۸۱

عثمان كوه گيلوي، بهاء الدين، ۷۰۳

عبید الله بن زیاد، ٢٠٢، ٢٢٤، ٢٥٦، ٢٥٨-٢٦٠، ٢٦١، ٢٦٢،

٢٦٥، ٢٦٦، ٢٦٨

عبید الله، بن زین العابدین، ٢٠٤

عبید الله، بن موسی الکاظم، ٢٠٦

عبید بن عمرو، ٢٥٠

عبید بن عمرو السلمانی، ٨٢٦

عبید بن ناجح، جد صالح، ٢٩

ابو عبید ثقی، رجوع کن به ابو عبیده بن مسعود ثقی

ابو عبید جراح، رجوع کن به ابو عبید عامر بن عبد الله

عبیده بن حارث بن المطلب، ٢١٢، ٢٢١

عبیده، بن زبیر بن عوف، ٢١٠

ابو عبید عامر بن عبد الله بن جراح، ١٢٤، ١٢٩، ١٦٦، ١٧٠،

١٧٢-١٧٤، ١٨٤، ٢١١

عبیده بن عمر السلمانی، ٢٥٠

عبیده بن عمرو السلمانی، ٨٢٩

عبیده بن قیس سلمانی، ٢٥٠

ابو عبیده بن مسعود ثقی، ١٧٢، ١٧٤، ٢١٨

عبیده بن میمون، ٢٥٠

عتاب بن أسید بن ابی العيص، ١٥١، ٢٢٤

عتبه، ١٤١

عتبة بن حصین، ١٤٥، ١٤٦، ٢٤٢

عتبة بن عامر بن عس، ٢٢٥

عتبة بن غزوان بن جابر مازنی، ٢١٤، ٢٢٤

عتبة بن غلام، ٧٦٢

عتبة بن ابی لهب، ١٢٥

- عبد الفاهر، ٧١٦
 عبد الكبير، ٢٧١
 عبد الكرم بن هوازن ابو سعيد الفشيري، ٨٠٨
 عبد الكعبة، لقب ابي بكر، ١٦٥
 عبد المسبح، ١٦٩
 عبد المطلب، ١٢٧، ١٢٨، ١٢٩، ١٣١
 عبد الملك امام الحرمين، ابو المعالي، ٧٩٨
 عبد الملك بن عبد العزيز بن جريج، ٢٥٠
 عبد الملك، بن عثمان بن عفان، ١٩٢
 عبد الملك عطّاش، ٥١٧
 عبد الملك بن عمرو، ٢٤٩
 عبد الملك بن مروان، ١٨٤، ٢٢٢، ٢٢٨، ٢٢٩، ٢٧٣-٢٧٤، ٢١١
 عبد الملك بن قريب الاصمعي، ٧٨٧، ٨٠١
 عبد الملك بن محمد، ٨٤٨
 عبد الملك ابو نصر كندري، وزير، ٤٣٨، ٤٣٩
 عبد الملك بن نوح بن منصور ساماني، ٢٩١، ٢٩٤
 عبد الملك بن نوح بن نصر، ساماني، ٢٥٠، ٢٨٤
 عبد مناف، ١٢٧، ١٢٩، ١٣٠، ١٨٥، ٢٤١، ٢٥٥
 عبد الواحد بن علي بن برهان ابو القاسم الاسدي، ٨٠٧
 عبد الواسع، ٨٢٣
 عبد يزيد بن سعيد الانصاري، ٢٥٠
 عبداف (?)، لقب زبير حجل، ١٦٣
 عبيد الله، بن حسن بن علي، ٢٠٢
 عبيد الله، بن حسين بن علي، ٢٠٣
 عبيد الله زاكاني، ٨٤٦

عبد الرحمن بن عمر، ابو شعبه، ١٨٤

عبد الرحمن بن عمرو الاوزاعي، ٧٥٨

عبد الرحمن بن عوف، ١٢٤، ١٢٨، ١٨٩-١٨٥، ٢١١، ٢٢٦، ٢٢٧،

٢٦٢، ٢٥٢، ٢٢١

عبد الرحمن كونياني، ٦٨٧

عبد الرحمن بن محمد بن اسحق بن محمد بن يحيى الحافظ الاصفهاني، ٨٠٧

عبد الرحمن بن محمد اشعث، ٢٧٢، ٢٧٥

عبد الرحمن بن ملجم، ١٩٧، ١٩٨

عبد الرحمن، بن موسى الكاظم، ٢٠٦

عبد الرحمن بن هرم الاعوج، ٢٤٩

عبد الرحمن، بن يزيد بن معاوية، ٢٦٢

عبد الرحمن بن يزيد النخعي، ٢٤٩

عبد الرحيم، نبيره محمود بن سيككين، ٤٠٢

عبد الرزاق نيسابوري، ٨٤٩

عبد الرشيد، بن محمود بن سيككين، ٢٥٩، ٤٠٢

عبد السلام، ابو بركات، ٧٩٩

عبد شمس، ١٢٧، ٢٥٥

عبد الصمد، عم منصور خليفه، ٢٨٧، ٢٨٩

عبد الصمد بن علي، ٢٠٢

عبد العزيز بن جعفر، ابو بكر، ٧٩٩

عبد العزيز حجاج، ٢٨٥

عبد العزيز، صدر الدين، ٦٨٦

عبد العزيز (بن مروان)، ٢٧٠

عبد الغفار رنجاني، ٧٩٤

عبد القادر بن عبد الله جيلاني، يحيى الدين، ٧٨٧

- عبد الله بن يعلى، ابو برزة الاسلمى، ۲۱۷
 عبد الله بن يوسف بن عبد الملك بن يوسف ابو محمد الجوى، ۷۹۸، ۸۰۷
 عبد الله بن يونس، ۱۸۹، ۸۰۰
 عبد الحميد، لقب عبد المطلب، ۱۲۷، ۱۲۹
 عبد الحميد بن يحيى، ۲۷۲، ۲۸۸
 عبد الخير بن يزيد المهراتى، ۲۴۹
 عبد الرحمن، ۱۸۰، ۱۸۱، ۲۰۹
 عبد الرحمن، سلطان فارس، ۴۶۷
 عبد الرحمن، نيزه محمود بن سيكتكين، ۴۰۲
 ابو عبد الرحمن احمد بن عبد الرحمن النسائى، ۷۶۰
 عبد الرحمن بن اسود، ۲۴۹
 عبد الرحمن بن ابى بكر، ۱۷۱، ۱۷۲، ۲۲۳، ۲۵۷
 ابو عبد الرحمن ثعلبة الخزرجى، ۲۱۸
 ابو عبد الرحمن الحارثى، ۸۴۲
 عبد الرحمن بن حسان، ۲۲۲
 عبد الرحمن، بن حسن بن على، ۲۰۲
 عبد الرحمن خالد، ۱۹۶
 عبد الرحمن بن خير الانصارى، ابو القيس، ۲۱۸
 عبد الرحمن خراسانى، ۷۹۲
 عبد الرحمن بن خلف خزاعى، ۱۸۵
 ابو عبد الرحمن سلمى، ۷۹۵
 عبد الرحمن بن سمره، ۲۲۲
 عبد الرحمن بن صخر، رجوع كن به ابو بايع
 عبد الرحمن عباس، ۱۹۵
 عبد الرحمن بن عباس بن ربيعه، ۲۷۲

- ابو عبد الله محمد بن يزيد الفزويني، ٧٦٠
 عبد الله مختار ثقفی، ١٩٩
 عبد الله مروزی، ٧٩٥
 عبد الله بن مسعود، ١٦٢، ٢١٤، ٢٢٤، ٢٨٩
 عبد الله بن مسلم بن ابي محمد الدينوري، ٨٠٧
 عبد الله بن مسلم معینی، ٨٠٠
 ابو عبد الله مشايخ، ٧٩٥
 عبد الله بن مطاع نيسی، ٢٢٨
 ابو عبد الله بن معاوية بن عبد الله الاشعري، ٢٩٨
 عبد الله بن معتز، ٢٤٠
 عبد الله بن معقل، ١٩٢، ٢٢٢
 عبد الله المغازي، ٧٩٤
 عبد الله بن المنّاع، ٢٩٦، ٢٠٠، رجوع کن به ابن المنّاع
 عبد الله بن امّ مکوم الاعمی، ٢٢٢
 عبد الله بن موسى العبسی، ٧٩٩
 عبد الله، بن موسى الکاظم، ٢٠٦
 امّ عبد الله، بنت موسى الکاظم، ٢٠٦
 عبد الله بن ميمون قدّاح، ٥١٠
 عبد الله بن ابي نجیح، ٢٤٩
 عبد الله هاشمی، ٢٠١
 عبد الله هاشمی، قاضی، ٢٥٤
 ابو عبد الله هیکل بن قرشی، ٧٩٤
 عبد الله بن يحيى بن زيد بن زين العابدين، ٢٩١
 عبد الله بن يزيد الحرّی، ابو قلابه، ٢٤٦
 ابو عبد الله بن يعقوب بن طهمان، ٢٩٨

- عبد الله (بن) علي بن طوسي، ۷۹۵
 عبد الله بن عمر بن الخطاب، ۱۷۹، ۱۸۰، ۱۸۴، ۱۸۶، ۱۹۵، ۲۳۲،
 ۲۴۷، ۲۵۷، ۲۵۸
 عبد الله بن عمرو ابو جابر انصاري، ۲۳۲، ۲۴۴
 عبد الله بن عمرو بن عاص، ۲۳۲
 عبد الله بن عويج، ۲۳۲
 عبد الله بن عوف، ۲۱۱
 عبد الله بن عون، ۲۴۹
 عبد الله غطفان، ۱۷۸
 عبد الله بن النارس المقتع، ۸۰۲
 عبد الله قواربري، ۸۰۰
 عبد الله بن كثير مكي، ۷۵۹
 عبد الله كُرد، ۷۹۲
 ابو عبد الله بن ليط العكبري، ۷۹۹
 عبد الله بن مبارك، ابو محمد، ۷۷۹
 ابو عبد الله محمد بن اسمعيل البخاري، ۷۶۰، رجوع كن به محمد بن
 اسمعيل البخاري
 ابو عبد الله محمد بن اسمعيل مغربي، ۷۷۴
 عبد الله بن محمد حرار رازي، ابو محمد، ۷۷۲
 ابو عبد الله محمد بن خفيف شيرازي، ۶۵۲، ۷۸۲، ۷۸۵، رجوع كن به
 ابو عبد الله خفيف
 ابو عبد الله محمد رازي، ۷۸۱
 عبد الله بن محمد بن ابي سره، ابو بكر، ۲۴۵
 عبد الله محمد بن غزالي، ۷۸۷
 ابو عبد الله محمد بن فضل بلخي، ۷۷۷

- عبد الله بن أبي سرج، رجوع كن به عبد الله بن سعد بن أبي سرج
عبد الله بن سريه (؟)، ۲۴۹
- عبد الله بن سعد بن أبي سرج، ۱۶۲، ۱۸۶-۱۸۸، ۲۴۲
- عبد الله، بن سعيد بن زيد بن عمرو بن نفيل، ۲۱۰
- عبد الله سلام، ۲۴۳
- عبد الله سلمي، ۱۴۹
- عبد الله بن أبي سلول، ۲۲۶، ۲۴۴
- عبد الله بن سيف اصمهباني، ۷۹۵
- عبد الله بن طارق الطغري (والصحيح الظفري)، ۲۴۳
- عبد الله بن طاهر، ۴۱۵، ۴۱۶، ۴۲۰، ۴۲۱
- عبد الله بن طاهر الطائي الابهری، ابو بكر، ۷۷۹
- عبد الله عاداني، ۷۹۶
- عبد الله بن عامر الدمشقي، ۷۵۹
- عبد الله بن عامر بن كريب، ۲۴۳
- عبد الله بن عباس، ۱۴۵، ۲۳۴، ۲۴۴، ۲۴۵، ۲۴۷، ۲۵۱، ۲۵۳،
۲۵۸، ۲۵۷
- عبد الله بن عبد الله، يعرف بابن مليكه، ۲۴۹
- عبد الله بن عبد الله بن عبد الرحمن بن خرداذ ابو القاسم الخراساني، ۸۰۷
- عبد الله بن عبد الاسد، ۱۵۹
- عبد الله بن عبد الحليم مصري، ۷۹۸
- عبد الله بن عبد الرحمن الدارمي، ابو محمد، ۷۶۰
- عبد الله عبري، ۷۹۴
- عبد الله بن عثمان المروزي، ۷۹۹
- عبد الله بن علي، عم منصور خليفه، ۲۸۷، ۲۸۹، ۲۹۰، ۲۹۲
- عبد الله بن علي زين العابدين، ۲۰۲

- عبد الله، بن حسن بن علي، ٢٠٢
 أمّ عبد الله، بنت حسن بن علي، ٢٠٢
 عبد الله، بن حسين بن علي، ٢٠٢
 عبد الله حكم، ٢١٦
 عبد الله بن حكيم بن حزام، ٢٢٢
 عبد الله بن رحير، ٢٢٢
 ابو عبد الله بن خبيق انطاكي، ٧٨٠
 عبد الله بن خزاعة بن صامت، ٢٢٢
 ابو عبد الله خفيف، ٥٠٠، ٥٠٨، ٧٩٢، رجوع كن به ابو عبد الله محمد
 بن خفيف شيرازي
 عبد الله بن خليفة المهرقي، ٢٤٩
 ابو عبد الله خوارزمشاه، ٢٨٨، ٢٨٩
 ابو عبد الله داستاني، ٧٩٥
 عبد الله بن داود، ٢٠١
 عبد الله دقدق، بن محمد باقر، ٢٠٤
 عبد الله بن ذكوان، ابو الزيادة، ٢٤٥، ٧٩٩
 عبد الله بن رواجه، ١٥٠، ٢٢٢، ٢٤٠
 عبد الله روعدي، ٧٧٧
 عبد الله بن زبير، ١٢٧، ١٨٦، ١٨٧، ١٩٤، ١٩٨، ٢١٠، ٢٢٢
 ٢٤٦، ٢٥٠، ٢٥٧، ٢٥٨، ٢٦١، ٢٦٢-٢٦٦، ٢٦٨-٢٧٠، ٢٧٢
 عبد الله زبير حميدي، ٧٩٨
 عبد الله بن زيد خرجي، ٢٢٢
 عبد الله، بن زين العابدين، ٢٠٤
 عبد الله بن سالم مصري، ٥١٠
 عبد الله بن سبا، ١٨٨

عبد الله بن اسعد بن نصر الله بن محمد بن عبد الله الانصاري، ۷۸۶،

رجوع کن به عبد الله انصاري

عبد الله اصغر، بن عثمان بن عثمان، ۱۹۶

عبد الله اصغر، بن علي بن ابي طالب، ۱۹۹

عبد الله اصغر، بن يزيد بن معاويه، ۲۶۲

عبد الله اكبر، بن عثمان بن عثمان، ۱۹۲

عبد الله اكبر، بن يزيد بن معاويه، ۲۶۲

عبد الله بن امين، ۲۲۴

عبد الله انس انصاري، ۲۴۱

عبد الله انصاري، ۲۶۲، ۷۸۵، ۷۸۶

عبد الله بن بحينه، ۲۴۲

عبد الله بن ابي نحر (:)، ۷۵۶

عبد الله بشر، ۴۱۴

عبد الله بن بشر بن صنوان المازني، ۲۴۲

عبد الله بن بكر، ۲۴۲

عبد الله بن ابي بكر، ۱۷۲، ۲۴۴

ابو عبد الله يضاوي، ۷۹۵

عبد الله بن تامر بن فيمون، ۸۰

عبد الله تستري، ۷۹۴

عبد الله بن جبير بن نعان اوسي، ۲۴۲

عبد الله بن جعش، ۱۴۰، ۱۶۰، ۲۱۴

عبد الله بن جعفر، ۱۹۹

عبد الله، بن جعفر صادق، ۲۰۵

عبد الله الجليل، ۸۴۶

عبد الله بن حذافه، ۱۴۷

عبّاس بن عبد المطلب، ۱۳۲، ۱۳۵، ۱۴۱، ۱۵۱، ۱۵۴، ۱۶۳، ۱۸۵،
 ۲۱۷، ۲۱۹، ۲۲۳، ۲۹۰، ۲۹۱، ۲۹۶، ۳۰۰، ۳۰۲، ۳۰۷، ۳۱۱،
 ۳۱۷، ۳۲۱، ۳۲۲، ۳۲۷، ۳۲۹، ۳۳۱، ۳۳۳، ۳۳۵، ۳۳۶، ۳۳۸،
 ۳۳۹، ۳۴۲، ۳۴۴، ۳۴۶، ۳۴۷، ۳۴۹-۳۵۱، ۳۵۴، ۳۵۹، ۳۶۰،
 ۳۶۲، ۳۶۴-۳۶۵، ۳۶۷، ۳۶۹، ۳۷۰، ۳۷۲

عبّاس بن عتبّه، ۲۱۴
 عبّاس، بن علی بن ابی طالب، ۱۹۹
 ابو العبّاس قصاب، ۷۹۵
 عبّاس بن مامون، ۳۱۹
 عبّاس بن محمّد، ۳۰۲
 ابو العبّاس محمّد بن احمد طوسی، ۷۷۴
 عبّاس بن مرداس، ۲۴۲
 عبّاس، بن موسی الکاظم، ۲۰۶
 ابو العبّاس نهاوندی، ۷۹۶
 عبّاس بن هادی، ۲۲۳
 ابو العبّاس بن هرون طوسی، ۷۹۵
 عبّاسه، حواهر هارون الرشید، ۳۰۴، ۳۰۵
 عبد الله، ۲۴۴
 عبد الله، اسم ابی بکر، ۱۶۵
 عبد الله، پدر رسول، ۱۲۸-۱۳۰
 عبد الله، پدر هود، ۲۸
 عبد الله، پسر رسول، ۱۵۷
 عبد الله، خارجی، ۱۹۸
 عبد الله، قاضی، ۷۹۸
 عبد الله اریقط، ۱۴۶، ۲۴۲

عامر بن وائل الكناني، ابو طفيل، ٢١٨

عامر بن ابي وقاص، ٢٢٦

عائذ بن قيس، ٢٢٤

عائشه بنت ابي بكر، ١٢٧، ١٤١، ١٤٦، ١٥٤، ١٥٧، ١٥٨، ١٧٢،

١٨٣، ١٩٢، ١٩٤، ١٩٥، ٢٠٢، ٢٢٠، ٢٢١، ٢٢٩، ٢٤٣، ٢٤٧

عائشه مصرية، ٨٢٩

العباد، ٤٢٢

عباد بن منصور الناجي، ٢٥٠

عبادة بن بشر بن قبطي، ٢٣٤

عبادة بن صامت بن قيس، ٢٣٤

عبادة بن كرم، ٢٢٤

العباس، ٤٢٢

ابن عباس، ٤٨، رجوع كن به عبد الله بن عباس

عباس، والي ري، ٤٦٦، ٤٦٧

ابو العباس بغدادى، ٧٩٥

عباس بن نعيم، ٥١٥

عباس بن حسين، ٢٢٩

ابو العباس داسى، ٧٩٥

ابو العباس دينورى، ٧٨٠

عباس بن ابي ربيعة بن مغيرة، ٢١٤

ابو العباس السفاح، ٢٨٠، ٢٨٤، ٢٨٧، ٢٨٩، ٢٩٠-٢٩١، ٢٠١

ابو العباس بن شريح، ٧٩٥

ابو العباس الضبي، ٤٢٥

عباس بن عبادة بن فضله، ٢٢٢

- عاصم بن عمر مزنی، ۲۴۴
 عاصم بن عمرو بن قتادة بن نعمان، ۲۵۱
 عاصم بن النجود الکوفی، ۷۵۹
 عاصمة بن فرقہ، ۱۸۰
 العاضد لدين الله ابو عبد الله محمد بن فائز بن طاهر، ۵۱۶
 عالم بن سام، ۲۷
 عالی، ۶۶
 ابو العالیہ، ۲۴۶
 عالیہ بنت ظبیان، ۱۵۷، ۱۶۱
 عامر، اسم عبد المطلب، ۱۲۷، ۱۲۹
 عامر، اسم مضر بن کنانہ، ۱۳۹
 ابن عامر، ۷۹۹
 عامر بن اسامة الهذلی، ابو ملیح، ۲۴۶
 عامر بن اسمعيل جرجانی، ۲۸۹
 عامر بن امیہ انصاری، ۲۴۷
 عامر بن الحارث فہری، ۲۴۷
 عامر بن ربیعہ، ۲۴۷
 عامر، بن سعد بن ابی وقاص، ۲۱۰
 عامر بن سلمة الانصاری، ۲۴۷
 عامر بن طفیل، ۱۵۲
 عامر بن عبد الله العنبری، ۲۵۰
 عامر بن عمر، ۱۸۴
 ابو عامر بن قیس، ۲۱۸
 عامر بن محمد، ۷۹۶
 عامر بن فہیرہ، ۱۴۶، ۲۴۴

ظهير فاريابي، ٦١٢، ٨٢١، ٨٢٢
 ظهير الدولة، لقب ابراهيم بن مسعود بن محمود بن سيكتكين، ٤٠٤
 ظهير الدولة، لقب خسرو شاه بن بهرام شاه، ٤٠٦
 ظهير الدين ابراهيم صواب، ٦٢٧، ٦٤٠
 ظهير الدين فاريابي، رجوع كن به ظهير فاريابي
 ظهري نيشابوري، ٨

ع

عابد بن عدي، ٢٢٤
 عابر، ٢٨، ٤٠، ١٢٠
 عايس بن ابي بن سعيد، ٢١٤
 عانكه، عبه رسول، ١٥٩، ١٦٢
 عادل اختاجي، امير، ٧٥٢
 عادل بسري، نصرة الدين، ٦٠٦-٦٠٨
 عارض، ٤٢٨، ٤٢٢
 العاص، ٢٢٦
 ابو العاص، ١٥٢، ١٥٨
 ابو عاص بن ربيع بن عبد العزى، ١٢٤، ٢١٨
 عاص بن عدي، ٢٢٥
 عاصم، ٧٩٩
 عاصم بن ثابت بن الافلح، ٢٢٤
 عاصم بن زبير بن عوام، ٢١٠
 ابو عاصم السبستاني، ٧٩٩
 عاصم بن عدي، ٢٤٠
 عاصم بن عمر بن الخطاب، ٢٧٨

- طليحہ ضبی، ۱۷۲
 طہاسب، ۹۰
 طہورث، ۱۰۵، ۸۶، ۸۵
 طوعالی طالبی، ۵۰۲
 طوغان خان، ۲۹۸
 طوغان قہستانی، امیر، ۵۸۹، ۵۹۰
 طوق بن قیس، ۲۷۵
 طولنای ایداجی، امیر، ۵۴۵
 طویل قزوینی، شرف الدین، ۷۹۳
 طویل ہمدانی، مجد الدین، ۸۱۴
 طوی، ۵۸۲
 طیار، لقب جعفر بن ابی طالب، ۲۱۲
 طیب، پسر رسول، ۱۵۷
 ابو طیب حمزہ بن عبد اللہ عاداتی، ۷۹۶
 ابو طیب طبری، ۷۹۸
 ابو طیب علی بن شقیق، ۷۹۵
 طیشاہ، جلال الدین، ۶۳۷

ظ

- ظاهر باللہ، خلیفہ، ۲۷۰
 الظاهر باللہ ابو الحسن علی بن حاکم بن عزیز، ۵۱۲-۵۱۴
 الظاهر باللہ ابو میمون عبد المجید بن مستنصر، ۵۱۵
 ظہیر بن رافع بن عمرو، ۲۳۱
 ظہیر بن سنان الاسدی، ۲۳۱

طغاجار، امير، ٥٨٨، ٥٩١، ٥٩٢

طغان، امير، ٥٨٩

طغراك، ٣٥٨

طغرل (طغرلبگ)، ٣٥٤-٣٥٩، ٤٢٢، ٤٢٣، ٤٢٤، ٤٢٥، ٤٢٦-٤٢٩،

٨٠٤، ٨٢٤، ٨٢٧، ٨٤٨

طغرل بن ارسلان بن طغرل بن ملکشاہ، ٣٦٨، ٤٧٣-٤٧٩، ٨٢٦، ٨٣٧

طغرل سلجوقی، ٤٩٣، ٥٠١

طغرل بن سنغر (سنغر) بن مودود، ٣٦٩، ٥٠٦

طغرل کافر نعمت، ٤٠٣، ٤٠٤، ٤٣٤

طغرل بن محمد بن ملکشاہ، ٤٥٨، ٤٦٤، ٤٦٦

طغرل بن منگو نور، ٥٧٦

طغرلشاہ بن محمد شاہ، ٤٧٩

ابو طفیل، ٧٥٦

طفیل بن حارث مطّلی، ١٥٩، ٢٢١

ابو طفیل عامر بن وائل الککافی، ٢١٨

طفیل بن عبد الله بن مخبره، ٢٢١

طفیل بن المالك، ٢٢١

ابو طلحه، ١٨٤

طلحه، بن حسن بن علی، ٢٠٢

ابو طلحه زید بن سهل بن اسود انصاری، ١٨٤، ٢١٧

طلحه، بن طاهر، ٣١٦

طلحه عافولی، ٧٩٩

طلحه بن عبيد الله، ١٣٤، ١٣٨، ١٧١، ١٧٨، ١٨٣، ١٨٤، ١٨٨

١٩٣، ١٩٤، ٢٠٩، ٢٢٧

طليحه بن خويلد، ١٦٦، ٢٢١، ٢٢٦، ٢٤٠

- طالوت، ٥٢، ٥٣، ٦٦
 طاهر، ٢٩١
 ابو طاهر، ٥٢٨، ٥٤٥
 طاهر، پسر رسول، ١٥٧
 ابو طاهر، خواجه، ٧٩٥
 طاهر بن حسين، ٢٨٥
 طاهر بن حسين بن مصعب، ذواليمينين، ٢٠٨-٢١٢، ٢١٥، ٢١٦، ٢٧٩
 طاهر بن خلف بن احمد، ٢٩٦
 طاهر بن عبد الله بن طاهر، ٢٢١، ٢٢٧
 ابو طاهر علي بن نجيب البغدادي، ٥١٠
 طاهر غسانی، ١٠٧
 طاهر بن محمد بن عمرو ليث الصفار، ٢٧٨
 ابو طاهر مطيع بن ابو سعيد جتائي قرمطي، ٢٤٩، ٢٥٠
 طاهر، بن موسى الكاظم، ٢٠٦
 طاهر همداني، بابا، ٧٩٦
 طاوس الحرمين، ٧٩٣
 طاوس بن كيسان الياني، ٧٥٨، ٨٤٧
 طاوس بن مكحول، ٢٢١
 طايانگ خان، ٥٧٢، ٨٤٩
 طائب بن عمير بن وهب، ٢٢١
 طائع بالله، خليفه، ٢٥٠-٢٥١، ٥١١، ٧٨٢، ٧٨٣
 طباطبا، ٢١٢، رجوع كن به محمد بن ابراهيم بن اسمعيل
 الطبري، محمد بن جرير، ٨، ٢٨٥، ٨٠٩، ٨١١
 طعمة بن ابرق، ٢٤٢
 طغا، امير، ٥٩٠

صهیب، ۱۸۴

صهیب بن سنان بن مالک الرومی، ۲۱۲

ض

ضباعه بنت عامر بن صعصعه، ۱۶۱

ضجاک، ۸۷-۸۹

ضجاک بن سفیان الکلابی، ۲۴۱

ضجاک بن قیس فہری، ۱۹۶، ۲۴۱، ۲۵۷، ۲۶۲

ضجاک بن مزاحم، ۲۴۹

ضر (ز) بن رواحه، ۲۰۲

ضمیرہ، ۵۵۷

ضمیرہ، ۱۶۲، ۲۱۷

ضیاء الدین علی، ۴۱۰

ضیاء الملک احمد، بن نظام الملک، ۴۵۶

ط

طابانک خان، رجوع کن به طایانک خان

طاشمور، ۶۰۸، ۶۱۱

طاق خان، ۵۰۲

طاکیانک خان، رجوع کن به طایانک خان

ابو طالب، ۱۴۱، ۱۴۲، ۱۴۴، ۱۴۵، ۱۶۴، ۲۱۴

ابو طالب اسفرائی، ۷۹۶

ابو طالب علی بن خیر خازن بغدادی، ۸

ابو طالب مکی، ۷۹۴

صدر الدين بن قاضي خواف، ٥٢٤

صدر الدين مجتبى، ٦٢٩، ٦٤٦

صريم، ٤٨

صعلوك، ابو سهل ٧٩٥

صفوان، ٢٩

صفوان بن امية، ٢٤٢

صفوان بن بيضا، ٢٢١

صفوان بن مخزوم بن زياد، ٢٤٨

صفوان بن المعطل سلمي، ١٤٦، ٢٢١

صفي، ابو العلا، ٢٥٧، ٨٤٨

صفي الله، ٢١، رجوع كن به آدم

صفي الدين اردبيلي، ٧٩٣

صفي الدين زاكاني، ٨٤٦

صفيان، ٦٠

صفيه، ١٥٤

صفيه بنت اسامه، ١٦١

صفيه بنت حارث بن حارثه، ١٦١

صفيه بنت حنّ، زوجه رسول، ١٥٧، ١٦٠

صفيه بنت عبد المطلب، عمه رسول، ١٦٢، ٢١٠، ٢١٢

صقوف، ٦٠

صلاح الدين يوسف بن ايوب، ٥١٦

صمصام الدوله ابو كاليجار مرزبان بن عضد الدوله، ٤٢٩-٤٣٠

صمصام الدين محمود، ٥٥٥، ٥٥٦

صندل، خادم، ٢٦٨

- صالح، النبی، ۱۹، ۲۱، ۲۹
 صالح بن درهم، ۲۷۳، ۲۷۴
 صالح بن ابی صالح، مولى النوبه، ۲۴۸
 صالح بن ابی صالح بن حسان، ۲۴۸
 صالح بن طلحه، ۲۱۰
 صالح بن عبد الله، ۲۷۷
 صالح بن عبد القدوس، ۲۰۱
 صالح بن کيسان، ۲۴۸
 ابو صالح مفسر، ۲۴۵
 صالح بن وصف، ۲۲۰

 صائغ، رجوع کن به نصرة الدين عادل بسرى
 صائغ الدين تبریزی، ۷۹۲
 صغار بن عیاش (والصحيح عباس) العبدی، ۲۲۱
 صغار البانی، ۲۲۱

 صدقه، رجوع کن به سيف الدين صدقه
 صدوق، ۲۱، ۵۹

 صدیق، رجوع کن به ابو بکر خليفه
 صدر الدين، وزير، ۵۴۴
 صدر الدين آوجی، ۶۵۰
 صدر الدين ابهری، ۵۴۴، ۵۴۵
 صدر الدين احمد خالدى، ۵۸۹-۵۹۳، ۸۲۴، ۸۴۴
 صدر الدين انارى، ۶۷۱، ۶۸۷
 صدر الدين ساوجی، ۸۰۶
 صدر الدين عبد العزيز، ۶۸۶
 صدر الدين عراقی، ۶۷۸، ۶۹۰

شهر بن حوشب، ۲۴۸

شهرک، ۱۸۱

شهریار کازرونی، ابو اسحق، ۷۸۳، ۷۸۴، ۷۹۳

ابن ابی الشوک، ۲۵۳

شوهله، ۵۴۸

شیبه، ۱۴۱

شیث، ۱۸، ۱۹، ۲۱، ۲۴، ۲۵، ۳۱، ۳۴، ۸۱، ۱۲۶، ۱۳۰

شیخ حسن، امیر، ۶۵۸

الشیخ الرئيس، رجوع کن به ابو علی عبد الله بن حسین بن سینا

شیرانشاه، ۱۱۵

شیرزاد، پهلوان، ۱۷۰

شیرزاد بن شیران، ۸۴۶

شیرزاد بن مسعود بن ابرهیم بن مسعود بن محمود بن سبکتگین، ۴۰۴

شیرگیر، انا بک، رجوع کن به شرف الملک ابو سعید شیرگیر

شیرمون، امیر، ۵۸۰، ۵۸۲

شیرویه بن پرویز، ۱۲۲، ۱۲۳، ۱۲۴، ۲۲۷

شیرین، ۱۲۲

شیرین، کنیزک، ۱۴۷

ص

صائی دیر، ۴۱۳

صائی بن ملک بن اخنوخ، ۸۶

صاحب عباد، رجوع کن به اسماعیل بن عباد

صادق، ۵۹

صالح، ۱۶۳، ۲۳۱ رجوع کن به شقران مولای رسول

- شمس الدین عبدی تبریزی، ۸۰۶
شمس الدین کاشی، ۸۲۱
شمس کاشی، ۸۲۱
شمس الدین محمد بن خواجه بهاء الدین، ۵۸۳، ۵۸۴، ۵۷۶
شمس الدین محمد زاهد، ۶۸۶، ۷۱۰
شمس الدین هریوه، ۴۹۳
شمسون، ۶۶
شمسون روی، ۷۹
شمعون، ۲۱، ۲۷، ۶۳، ۶۷
شمعون قبطی، ۱۶۳
شمیران بنت بهمن، ۹۸، رجوع کن به جای
شنکل هندی، ۹۲، ۱۱۴
ابن شهاب العکبری، ۷۹۹
شهاب الدوله، ۴۰۲، رجوع کن به مودود بن مسعود بن محمود
شهاب الدین ابوه، ۵۵۳
شهاب الدین الیاس، ۵۵۶
شهاب الدین جرمائی، امیر، ۶۴۲، ۶۴۳
شهاب الدین سلیمان شاه، ۵۵۲
شهاب الدین سهروردی، ۷۹۰
شهاب الدین علی، ۶۳۹
شهاب الدین مبارکشاه، خواجه، ۵۹۷
شهاب الدین ابو المظفر سام بن حسین، ۴۰۹، ۴۱۰-۴۱۳، ۴۹۴
شهاب الدین المقتول السهروردی، ۸۰۶
شهاب المله والدين تورایشتی (والصحيح توريشتی)، ۶۸۶
شهر بن حکیم، ۲۴۸

- شکر، مطربه، ۱۲۴
 شکین (شکین)، راجه، ۴۰۹
 شلوی، ۲۱
 شماغر، امیر، ۵۸۰
 شمر ذی الجوشن، ۲۰۲، ۲۵۹، ۲۶۰، ۲۶۵
 شمس بن عطیة الکوفی، ۲۴۸
 شمس الدولة علی بن شرف الدولة، ۴۳۰
 شمس الدولة بن فخر الدولة، ۴۲۹، ۴۳۱
 شمس الدین، امیر، ۶۷۵
 شمس الدین، حاجی، ۶۵۸
 شمس الدین، صاحب دیوان، ۵۴۳، ۸۰۸، ۸۱۶، ۸۱۹، ۸۲۳، ۸۴۸
 شمس الدین، غلام قطب الدین ایلک، ۴۱۴
 شمس الدین آقسنقر، ۵۹۶
 شمس الدین احمد زنگی، ۵۴۵، ۵۴۶
 شمس الدین احمد ماکی قزوینی، ۵۷۹
 شمس الدین الب ارغون بن هزارسف، ۵۴۱، ۵۴۲
 شمس الدین الیاس لبکی، ۵۵۵
 شمس الدین ابوب طاوسی، ۵۲۶
 شمس الدین بشنگ بن ملک سلغرشاه، اتابک، ۶۷۲، ۷۲۳، ۷۲۵، ۷۴۵
 شمس الدین جرمائی، ۶۴۲، ۶۴۳
 شمس الدین جوینی، رجوع کن به شمس الدین، صاحب دیوان
 شمس الدین زیادآبادی، ۷۰۶
 شمس الدین ساوجی، شاعر، ۶۰۸
 شمس الدین صابین، ۶۲۲، ۶۲۶-۶۲۹، ۶۴۱، ۶۴۲
 شمس الدین طبسی، ۸۲۱

- شرف الدین تهمتن بن بدر بن خورشید، ۵۴۹، ۵۵۰، ۵۵۱
 شرف الدین شفروہ اصفهانی، ۸۳۱
 شرف الدین طویل قزوینی، ۷۹۴
 شرف الدین عمر زاکانی، ۸۴۶
 شرف الدین محمود شاه اینجو، ۷۸۶
 شرف الدین مظفر بن منصور بن حاجی، ۶۱۶، ۶۷۰
 شرف الملک ابو سعد، ۷۵۶
 شرف الملک ابو سعید (سعد) شیرگیر، اتابک، ۴۵۶، ۴۶۳، ۵۲۰
 شرفشاه بن محمد بن احمد بن محمد بن جعفر، ابو علی، ۸۴۱
 ابن شروان، ۴۵۷
 شروانشاه، ۱۱۵
 شروین، ۱۱۰
 شریح بن حارث الکندی، ۱۸۵، ۲۴۸
 شریح بن یوسف، ۸۰۰
 الشریف الرضی، ۸۰۶
 شریق، مولای ابی بکر، ۱۷۲
 الشعبي، امام، ۲۴۴، ۲۵۰، ۲۶۷، ۸۰۶
 شعبا، رجوع کن به اشعیا
 شعيب، ۱۹، ۲۱، ۴۶، ۴۲، ۴۴، ۴۹
 ابو شعيب السوسي، ۷۹۹
 شفروہ اصفهانی، شرف الدین، ۸۳۱
 شقران، مولای رسول، ۱۴۵، ۱۶۴، ۲۴۱
 شقیق بن ابرهیم بلخی، ۸۴۶
 سقیق بن سلمه الاسدی، ابو وائل، ۲۴۶
 شکنور بن ایلمکای، ۵۸۹، ۵۹۱

شاه سلطان بن امير مبارز الدين، ۶۴۱، ۶۴۸، ۶۶۰، ۶۶۱، ۶۶۳،

۶۷۰، ۶۷۳، ۶۷۴، ۶۷۶، ۶۷۷، ۶۷۹، ۶۸۰، ۶۸۵، ۶۹۰.

شاه شجاع، رجوع کن به جلال الدين شاه شجاع

شاه شجاع کرمانی، ابو الفوارس، ۷۷۵

شاه عالم خاتون، ۵۴۲، ۵۴۳

شاهرخ بهادر نويان، ابو المظفر، ۷۵۲، ۷۵۴

شاهزاده شيخ علی، ۸۲۲

شبلې، سلطان، ۶۶۸، ۶۹۳، ۷۲۳، ۷۲۴

شبلې، ابو بکر، ۷۷۹، ۷۸۰

شبلې داود بجلوی، امير، ۷۱۶

شبيب بن يزيد نعيم، ۳۷۰، ۳۷۱

شجاع، نيره محمود بن سبکتگين، ۴۰۳

شجاع، جلال الدين شاه، رجوع کن به جلال الدين شاه شجاع

شجاع بن وهب الاسدي، ۲۳۱

شجاع الدين، والي لُر، ۵۴۰

شجاع الدين خورشيد، ۵۴۸-۵۴۹، ۵۵۲

شجاع الدين ابو القسم اعور زوزني، ۴۹۴، ۴۹۵، ۴۹۹، ۵۲۸

شداد بن اوس نجاري، ۲۲۸

شداد بن الهاد ليثي، ۲۲۸

شرحيل بن حسنه، ۲۲۸

ابو شرف (الشرف) جرياذقاني، ۸، ۸۰۴

شرف الدوله علی، والي حلب، ۴۸۰

شرف الدوله ابو علی حسن بن بهاء الدوله، ۴۴۱

شرف الدوله ابو الفوارس شیرزِيل بن عضد الدوله، ۴۲۹، ۴۳۰

شرف الدين، ۷۹۴

سیف الدین قولتاش، امیر، ۷۵۰
 سیف الدین ماکان روزبهانی، ۵۲۷
 سیف الدین محمود اناغلی، ۲۷۶
 سیف الدین بن مودود، ۵۰۴
 سیمجور، رجوع کن به ابو الحسن سیمجوری
 سیف المله والدین محمد الحسینی، ۸۴۳
 ابن سینا، ابو علی عبد الله بن حسین، ۸۰۲-۸۰۴

ش

شایور، وزیر، ۵۱۶
 شایور بن اردشیر، ۱۰۴، ۱۰۵-۱۰۶، ۱۰۹، ۸۲۰
 شایور بن اشک بن دارا، ۱۰۲
 شایور بزرگ، رجوع کن به شایور بن اشک بن دارا
 شایور ذو الاکناف، رجوع کن به شایور بن هرمزد بن نرسی
 شایور بن شایور بن اورمزد، ۱۰۹-۱۱۰
 شایور بن هرمزد بن نرسی، ۱۰۶-۱۰۹، ۸۲۰، ۸۲۱
 الشاطبی، رجوع کن به خلف بن احمد الرغبی الشاطبی
 شافع، ۷۵۷
 شافعی، ۱۲۷، ۴۲۵، ۵۵۴، ۷۰۳، ۷۵۷، ۷۵۸، ۷۹۸، ۸۰۸، ۸۱۰
 ۸۴۴، ۸۴۳، ۸۴۷
 شالح، ۳۰، ۱۳۰
 شاول، ۶۶، رجوع کن به طالوت
 شاه آفرید، ۲۸۵
 شاه جهان، رجوع کن به قطب الدین شاه جهان بن جلال الدین

سولاهش، امیر، ۵۹۴

سوخ، امیر، ۵۹۶، ۵۹۸، ۶۰۱، ۶۰۴

سوخ ترکان، ۵۳۹

سویاسی، امیر، ۴۴۶

سويد بن براء بن عازب، ۲۲۰

سويد بن حارث، ۱۶۳

سويد بن عقيلة الدحی، ۲۴۷

سويد بن مقرن، ۲۲۸

سویط بن حرمله، ۲۲۸

سیامک، ۸۱، ۸۲

سیاوش، ۹۲، ۹۳، ۱۸۰

سیب الملك، ۵۱۳

سیده، زن فخر الدوله، ۴۲۶-۴۲۸

سیده، مادر مجد الدوله دیلی، ۳۹۰، ۳۹۲

سیده خاتون، ۳۵۸، ۴۲۸

ابن سیرین، رجوع کن به محمد بن سیرین

سیستانی، شیخ، ۷۵۰

سیف الدوله، برادر علاء الدین حسن، ۴۰۵، ۴۰۶

سیف الدوله، لقب محمود بن سبکتگین، ۲۸۹

سیف الدوله حسین ابی الهیجا حمدانی، ۳۴۹، ۸۱۴

سیف الدین، لقب محمد بن علاء الدین حسن بن حسین، ۴۰۸

سیف الدین باخرزی، ۷۸۹، ۷۹۱

سیف الدین رستم بن محمد، ۵۴۹، ۵۵۰، ۵۵۲

سیف الدین صدقه، غلام، ۴۵۲، ۴۵۴

سیف الدین غازی سلغری، اتابک، ۵۱۶

- سهل بن حنیف الانصاری، ۲۲۸، ۲۲۵
 ابو سهل خباب نیشابوری، ۷۹۶
 سهل بن سعد ساعدی، ۲۲۸
 ابو سهل صعلوک، ۷۹۵
 سهل عامری، ۱۹۸
 سهل بن عبد الله تستری، ابو محمد، ۷۷۲
 سهل بن عمرو، ۱۵۰، ۲۲۸، ۲۴۲
 سهل بن مغیره الجبجی، ۲۲۸
 سهلان ساوجی، ۸۰۷
 سهوشیعا، ۲۱، رجوع کن به یهوشیعا
 سهیل، بن عبد الرحمن بن عوف، ۲۱۱
 سهیل بن عمر، ۲۲۸
 سواد بن حمران، ۱۸۹
 سونای، امیر، ۵۹۴
 سوداوه (سودابه)، ۹۲
 سوده بنت ربیعہ، زوجہ رسول، ۱۴۱، ۱۵۷، ۱۵۸
 سورغمش، رجوع کن به جلال الدین سورغمش
 سورغمش اوغانی، امیر، ۶۶۸، ۶۹۴، ۶۹۸، ۷۰۰-۷۲۵، ۷۲۸
 سوری، شاهراده غور، ۴۶۰
 سوری، مهتر غوریان، ۴۰۶
 سوری بن معتر بن مسعود، ۲۰۷
 سوزنی، ۸۲۰
 سوفرای شیرازی، ۱۱۴
 سوکای، ۵۹۲
 سوکشاه، ۵۴۳، ۵۴۴

- سلیمان شاہ بن محمد بن ملک شاہ، ۴۶۶، ۴۶۹، ۴۷۰-۴۷۱، ۴۸۷
 سَمَّاک حَرثیہ، رجوع کن بہ سَمَّاک بن خَرشہ
 سَمَّاک بن خَرشہ، ابو دجانہ، ۱۸۰، ۱۸۵، ۱۸۸
 سَمَّاک بن عبد الفیس، ۲۴۸، ۸۳۵
 سَمَّاک بن مخرمہ الاسدی، ۲۴۸، ۸۳۵
 سمرۃ بن جنادۃ بن حجر، ۲۲۸
 سمرۃ بن فانک الاسدی، ۲۲۸
 سمرۃ بن جندب، ۲۲۸
 سمنون بن حمزہ محبت، ابو القاسم، ۷۷۵
 سمیدع، ۲۷۹
 سنان بن انس نخعی، ۲۶۰
 سنان بن علوان بن عبید بن عولج بن بلع بن اشلخیا بن اردو، ۴۲
 سنان الدولہ، لقب بگنوزن، ۴۹۱
 سنائی غزنوی، ۷۸۴، ۸۲۱
 سنجان، ۷۹۳
 سنجر بن ملک شاہ، سلطان، ۴۶۲، ۴۶۳، ۴۶۵، ۴۰۴، ۴۰۵، ۴۰۸، ۴۴۴
 ۴۵۱، ۴۵۳، ۴۵۷-۴۶۳، ۴۶۴، ۴۷۰، ۴۷۵، ۴۸۷-۴۸۹، ۴۹۰
 ۵۲، ۸۱۰، ۸۱۳، ۸۱۴، ۸۲۰، ۸۲۳، ۸۲۵، ۸۲۷
 سنجر شاہ، ۴۹۳، ۴۹۴
 سنجر شاہ بن عزّ الدّین، ۴۸۲
 سنغر بن مودود سلغری، ۴۶۵، ۴۶۷، ۴۶۷، ۵۰۰، ۵۲۸
 سنغر بن مودود، رجوع کن بہ سنغر بن مودود
 سهام بن ربیع بن عمر الانصاری، ۲۳۶
 سہراب، ۹۲
 سہروردی، رجوع کن بہ شہاب الدّین سہروردی و بہ شہاب الدّین المقتول

- سلوم، ۲۱، ۵۹
 سلیط بن عمر، ۲۳۸
 سلیط بن عمرو، ۱۴۷
 امّ سلیم، بنت ملحان، ۲۱۶
 سلیمان، ۲۱، ۲۴، ۵۴-۵۶، ۶۰، ۵۴۶، ۵۵۴، ۶۲۷، ۶۴۴
 سلیمان، برادرزاده طغرل بگ، ۴۴۹
 سلیمان بن انسز، ۴۹۰
 سلیمان بن اشعث البصری، ابو داود، ۷۶۰
 سلیمان بن حارث، ۸۰۰
 سلیمان بن خالد مرزبانی، ۲۹۵، ۲۹۶
 سلیمان بن صرد، ۲۶۴، ۲۶۵
 سلیمان بن عبد الملك، خلیفه، ۲۴۲، ۲۴۷، ۲۷۲، ۲۷۵، ۲۷۶-۲۷۸، ۲۷۹
 سلیمان بن عزّ الدّین، رکن الدّین، ۴۸۲-۴۸۴
 سلیمان بن علی بن عبد الله بن عباس، ۲۹۲
 سلیمان بن قتلش، ۴۴۴، ۴۸۰، ۴۸۱
 سلیمان بن کنیر، ۲۷۹، ۲۹۱، ۲۹۴
 سلیمان بن محمد، رجوع کن به سلیمان شاه بن محمد بن ملک شاه
 سلیمان بن مروان الاعمش، رجوع کن به سلیمان بن مهران
 سلیمان بن منصور، ۴۰۲
 سلیمان بن مهران الاعمش، ۲۴۸، ۸۰۱
 سلیمان بن هرون الاعمش، رجوع کن به سلیمان بن مهران
 سلیمان شاه، ۸۱۴
 سلیمان شاه سلجوقی، ۴۶۷
 سلیمان شاه، شهاب الدّین، ۵۵۱-۵۵۴
 سلیمان شاه (بن غیاث الدّین کینجسرو)، ۴۸۴، ۴۸۵

سلطان شاه بن الب ارسلان بن انسز، ۴۹۱-۴۹۲

سلطان شاه جاندار، امیر، ۶۴۵-۶۴۹، ۶۶۴

سلطان شاه بن قاورد، ۴۴۶، ۴۷۲، ۴۷۹

سلغر، ۵۰۳

سلغر شاه، ۵۴۴، ۵۴۵

سلغر شاه ترکان بینکاولی، امیر، ۶۶۲، ۶۹۱، ۶۹۶

سلم، ۱۹

سلما بنت عُمَیس، ۲۲۸

سلمان الخیل، ۲۲۷

سلمان بن ربیعۃ الباهلی، ۲۲۷، ۲۴۸

سلمان الشستانی، ابو اسحق، ۲۴۵

سلمان بن طهمان التیمی، ۲۴۸

سلمان قاری، ۱۴۵، ۱۶۳، ۲۱۴، ۲۲۷، ۲۴۶، ۲۵۰، ۸۴۵، ۸۴۶

سلمان بن قنعه، ۲۴۸

سلمه، ۲۲۰، ۲۲۴، ۲۳۴، ۲۴۸

امّ سلمه، ۱۵۷، ۱۵۹، ۲۴۷، ۷۵۹

سلمه بن ثابت الانصاری، ۲۲۸

ابو سلمه حفص بن سلیمان الخلال، ۲۸۷، ۲۹۰

سلمه بن دینار السلی، ابو حازم، ۲۴۵

ابو سلمه، بن عبد الرحمن بن عوف، ۲۱۱

امّ سلمه، بنت علی، ۱۹۹

سلمه بن عمر بن وهب اکوع اسلی، ۲۲۸

امّ سلمه، بنت محمد باقر، ۲۰۴

ابو سلمه هشام بن مغیره مخزومی، ۲۱۷

سلی، کنیزک، ۱۶۳

ابو سنيان صخر بن حرب، ١٤٠-١٤٢، ١٤٤، ١٤٥، ١٥١، ١٦٦،
٢٤١، ٢٥٥

سنيان بن وكيع، ٨٠٠

ابو سنيان، بن يزيد، ٢٦٢

سنيته، ١٦٣

سقراط، ٧٠

سقلاب بن يافث، ٢٨

سكا، ٥٩٢

سکران، ٧٩١

سکران بن عمر، ٢٢٨

سکران بن عمرو بن قيس، ١٥٨

سکندر، رجوع کن به اسکندر

سکينه، بنت بهاء الدوله، ٢٥٢

سکينه، بنت حسين بن علي، ٢٠٢

سلام بن حنيف (حقيق) خيرى، ابو رافع، ١٤٢

سلام بن مسكين، ١٦٠

سلامان، ١٢٠

سلامه، مغنیه، ٢٨٠، ٢٨١

سلامه، مادر منصور خليفه، ٢٩٢

سلجوق، ٤٢٤

سلجوقشاه، ٤٦٥، ٤٦٦، ٥١٨

سلجوقشاه بن سلغر شاه بن سعد بن زنگي، ٥٠٨-٥٠٩

سلطان الدوله، ٢٥٢

سلطان الدوله، لقب ارسلانشاه بن مسعود، ٤٠٥

سلطان الدوله ابو شجاع بن بهاء الدوله، ٤٢٠-٤٢١

- ابو سعيد احمد بن محمد بصرى، معروف به اعرابي، ٧٨١
 سعيد بن اياس الحريرى، ٢٤٧
 سعيد بن اياس الشيباني، ابو عمرو، ٢٤٦
 ابو سعيد بهادر خان بن الحجايتو، ٥٩٦، ٥٩٨، ٦٠١-٦١٢، ٦٢١، ٦٢٦،
 ٦٢٢، ٨٢٤، ٨٢٨، ٨٤٢
 سعيد بن جبير بن هشام، ٢٤٧، ٢٧٥، ٢٧٦
 ابو سعيد جثاني، ٢٤١
 ابو سعيد الخدري، ٢٤٦
 ابو سعيد رستي سگري، ٤٢٢
 سعيد بن زيد بن عمرو بن نفيل، ٢١٠
 سعيد بن سعد الانصاري، ٢٤٧
 سعيد بن سعة الاخفش، ٨٠١، ٨٠٥
 ابو سعيد طائي، ٢٩٧، ٤٢١
 سعيد بن العاص الاموي، ١٨٨، ٢١٧، ٢٢٦، ٢٥٦، ٨٢١، ٨٢٥، ٨٢٩
 سعيد بن عبد الرحمن بن حسان، ٢٢٢
 سعيد، بن عثمان خليفه، ١٩٢
 ابو سعيد فضل الله بن ابي الخير، ٧٨٤، ٧٨٥
 سعيد بن القراط، ٢٢٦
 ابو سعيد قرشي، ٧٩٥
 ابو سعيد كيان المصري، ٢٤٥
 سعيد محمد سلطان بهادر، ٧٥٠
 سعيد بن المسيب، ٢١٩، ٢٤٧، ٢٧٢
 سناح، رجوع كن به ابو العباس سناح
 سناح دوم، ٢٢٥، رجوع كن به معنضد خليفه
 سفيان ثوري، ٧٥٨، ٨٢٦

- سعد بن عبادۃ الانصارى، ١٦٦، ٢٢٦
 سعد بن عبد الحرش (؟)، ٢٨١
 سعد بن عبد الله مقداد بن عمرو بن ثعلبة بن ربيعة الكندى، ٢١٤
 سعد بن عبد الرحمن، ٨٠٠
 سعد بن عثمان، ٧٩٥
 سعد بن علقمة، ٢٠٢
 سعد فلاوى، ٧٩٦
 سعد بن معاذ الانصارى، ١٤٥، ٢٢٦
 سعد بن (ابى) وقاص، ١٢٤، ١٢٧، ١٢٨، ١٢٩، ١٢٥-١٢٨، ١٢٨
 ١٨٢، ١٨٤، ١٩٥، ٢١٠، ٢١٥، ٢٢١، ٢٢٦، ٢٤٠، ٢٤٦
 سعد بن وهب، ٢٢٦
 سعد الدولة، ٤٤٢، ٥١٤
 سعد الدولة جهود، ٤٨٥
 سعد الدولة بن صفى الدولة بن هبة الله بن مهذب الدولة ابهرى، ٥٨٧-٥٨٩
 سعد الدين آتسى، مولانا، ٧٢٥
 سعد الدين حموى، ٧٨٩، ٧٩٠
 سعد الدين قلغوجا خالدى قزوينى، ٧٩٢، ٨٤٤
 سعد الدين كازرونى، محدث، ٦٥٢
 سعد الدين محمد ساوجى، ٤٢٤، ٥٩٢، ٥٩٧، ٥٩٨
 سعد الدين مستوفى قزوينى، ٥٨٧
 سعد الملك آوجى، وزير، ٤٥٤، ٤٥٥
 سلطان بن حميد، ٧٩٦
 سعدى شيرازى، ٥٤، ٧٨، ٨٥، ٨١٨، ٨٢٠، ٨٢٧
 سعيد، حاجب، ٢٢٩
 ابو سعيد، صاحب رسول، ٢١٧

- سحون بن الاحسون، ۷۹۸
 ابو سخانی، ۲۱۴
 سداب، ۶۶
 سدید الدوله، ابو المعالی، ۴۴۸
 سدید الدین اسمعیل بن عبد الجبار بن محمد بن عبد العزیز بن مالک، ۸۴۸
 سراج قمری، ۸۲۰، ۷۲۴
 سراج الدین بغنی (?)، ۷۹۶
 سراج الدین عمر لالبا، ۶۸۲
 سرافه، ۱۸۰
 ابو سراپا، ۲۱۲
 سرتاق بن باتو خان، ۵۷۶
 سرخان، شیخ، ۷۹۲
 سرخاب عیار، ۵۴۸
 سری بن مغلس السقطی، ابو الحسن، ۷۷۱
 سطح، ۱۲۹
 سطح بن ائانه، ۱۴۶
 سعادت، فزاش، ۷۵۱
 ابو السعادات بن الاثیر، ۸۰۷
 سعد، ۲۲۷
 ابو سعد بالانی، ۷۹۶
 سعد بن ابی بکر بن سعد بن زنگی ۵۰۸، ۸۲۰
 سعد بها، ۸۲۸
 سعد بن زنگی بن مودود، سلغری، ۲۶۹-۲۷۱، ۴۹۶، ۴۹۹، ۵۰۱
 ۵۰۶-۵۰۷، ۸۴۸
 سعد سلغری، اتابک، ۵۴۰

- سالم بن عبد الله بن عمر الخطاب، ۲۴۸
 سالم بن معقل، ۲۲۶
 سام، جد غوریان، ۴۰۷
 سام، غوری، ۴۶۰
 سام بن محمد بن مسعود بن حسین، بهاء الدین، غوری، ۴۰۹، ۴۱۲
 سام (بن) نریمان، ۸۹، ۹۰
 سام بن لوح، ۲۱، ۲۶، ۲۷، ۴۰، ۶۴، ۱۲۶، ۱۴۰
 سام بن بنی بن سام، ۲۷
 سامان، جد بنی سامان، ۲۷۹، ۲۹۴
 سامان بن لافح بن منوشانیل، ۸۶
 سامری، ۴۶
 سامری، سرهنگ، ۳۵۴
 ساوه شاه، ۱۴۰
 سائب بن عوام، ۲۲۶
 ابو سيرة بن ابي رهم، ۱۶۰
 سبککین، ۴۸۸، ۴۸۹، ۴۹۴، ۴۰۱، ۴۲۲، ۴۴۴
 سیدوش (سیاوش؟)، ۲۷۹
 ستاد، ۲۸
 سنبای بهادر، امیر، ۵۷۳
 سنی، بنت موسی الکاظم، ۲۰۶
 سنجاء، ۱۶۶
 السجستانی، ۸۰۰
 سحاس، ۲۱
 سحاسا، ۲۱
 سحام بن وهب، ۱۴۷، ۱۴۹

زینب بنت حارث، ۱۴۸

زینب، بنت حسین بن علی، ۲۰۲

زینب بنت خزیمه، زوجه رسول، ۱۵۷، ۱۵۹، ۱۶۰، ۲۰۹

زینب، بنت رسول، ۱۴۴، ۱۴۹، ۱۵۲، ۱۵۸، ۲۱۸

زینب صغری، بنت علی، ۱۹۹

زینب، بنت علی، ۱۴۹، ۱۹۹

زینب، بنت مأمون، ۳۱۳

زینب، بنت محمد باقر، ۲۰۴

زینب، بنت موسی الکاظم، ۲۰۶

س

سانی بگ بنت الجایتو، ۶۰۶

سانی بهادر، امیر، ۶۹۱

ابی ساج، ۴۴۱، ۴۴۲

سارق عادل، ۷۱۹-۷۲۴، ۷۲۵

ساره، ۴۲-۴۵

ساروغ، ۴۰، ۱۴۰

سارینونس، ۷۸

ساریه، ۱۸۱، ۱۸۲

ساسان، پدر اردشیر بابکان، ۹۸، ۱۰۴

ساسان بهمن، ۱۰۴

سالار تورکان، ۴۴۷

سالم، ۱۸۴

سالم بن ابی الجعد، ۲۴۸

- زید بن الحبل الطائی. رجوع کن به زید الحبل بن مهمل الطائی
 زید بن الحارث بن الخزرج، ٢٢٦
 زید بن حارثه الکلبی، ١٤٤، ١٤٦، ١٤٢، ١٥٠، ١٦٠، ١٦٤، ٢١٢،
 ٢٤٢، ٢١٣
 زید، بن حسن بن علی، ٢٠٢
 زید بن خالد الجینی، ٢٢٦
 زید بن خطاب، ٢١٤
 زید الحبل بن مهمل الطائی، ٢٢٥، ٨٢٢
 زید بن ربیعہ، ١٥٢
 زید، بن زین العابدین، ٢٠٤، ٢٨٢، ٢٨٤
 زید، بن سعید بن زید بن عمرو بن نفیل، ٢١٠
 زید بن سهل انصاری، ١٨٤، ٢١٧
 زید، بن عبد الرحمن بن عوف، ٢١١
 زید بن عمر، ١٨٤، ١٩٩
 زید، بن موسیٰ الکاظم، ٢٠٦
 زید النار، ٢١٢
 زین الدین، خواجه، ٥٩٧
 زین الدین شهرابیکی، ٧٢٧
 زین الدین علی کوچک، ٤٧٠
 زین الدین علی بن منصور بن حاجی، ٦١٦
 زین العابدین، ٢٠٢، ٢٠٤، ٢٠٤، ٢٦٠-٢٦٢
 زین العابدین، بن شاه شجاع مظفری، ٦٩٥، ٧٢١، ٧٢٧، ٧٢٨، ٧٢٢
 ٧٢٤-٧٤٤، ٧٤٧-٧٤٥
 زین العابدین بن محمد الکاتب الشیرازی، ٨٥٢
 زینب بنت جحش الاسود (الاسدی)، ١٤٦، ١٥٩، ٢١٣

- زنك پيل حضرة، رجوع كن به احمد جام
 زنگي بن آقسنقر سلغري، ٤٥١، ٤٧٢، ٥٠٤
 زنگي، جاندار، ٤٦٨
 زنگي پسر سام، ٢٨
 زنگي، برادر سنغر بن مودود، ٢٦٧، ٢٦٨
 زنگي محمد نوانكي، شيخ، ٧٩٦
 زنگي بن مودود، ٥٠٥
 زهره، جد بني زهره، ١٢٠
 الزهير، ٨١٢
 زهير بن هشام، ابو الجعري، ١٢٥
 زو بن طهاسب، ٩٠
 زواره اصفهاني، ٦٤٦
 زوزني، ابو القاسم اعور، شجاع الدين، ٤٩٤، ٤٩٥، ٤٩٩، ٥٢٨
 زياد بن ابيه، ٢٢٨، ٢٢٦، ٢٥٥، ٢٥٦
 زياد بن اميه، رجوع كن به زياد بن ابيه
 زياد بن السكن انصاري، ٢٢٥
 زياد بن لييد بن ثعلبة بن زرقى، ٢٢٥
 ابو الزيات عمران بن تميم العطاردي، ٢٤٥
 ابو الزيادة عبد الله بن ذكوان، ٢٤٥
 زيد بن احمد الباقرى، ٢٢٥
 زيد بن ارقم بن اسد، ١٨٥، ٢٢٦
 زيد بن اسلم بن ثعلبه، ٢٢٦
 زيد، بن براء بن عازب، ٢٢٠
 زيد بن ثابت بن ضحاک الانصاري، ١٦٢، ١٧٢، ١٨٢، ١٨٥، ٢٢٥، ٢٤٧

ز

زادان، ۸۴۶

زادشم، ۶۶، ۹۰

زال بن سلم بن نریمان، ۹۰، ۹۱، ۹۷، ۹۸

زاهد خانون، ۴۶۷

زاول، ۴۹۵

زبرقان حصین بن بدر، ۲۲۵

زیدک بنت جعفر، ۴۰۴، ۴۰۷، ۴۱۱، ۴۱۴

زیر، ۱۴۸، ۲۶۸

ام زیر، ۱۶۴

زیر بن حبیش، ۲۴۷

زیر حمل، ۱۶۴

زیر بن عوام، ۱۴۴، ۱۶۲، ۱۶۴، ۱۷۸، ۱۸۴، ۱۸۴، ۱۸۸، ۱۹۴

۲۱۰، ۲۱۵، ۲۲۶، ۲۲۷، ۲۴۲

زیر بن مصعب بن زیر بن العوام، ۸۴۶

زحریا، ۶۶

ابو زرعه حصیری بصری، ۷۹۵

زفر بن هذیل، ۷۹۸

زکویه بن مهرویه قرمطی، ۴۴۸

زکریا بن برخیا، ۲۱، ۶۰، ۶۱، ۶۴

زکریا، بن طلحه، ۲۱۰

زلیخا، ۴۸، ۴۹

الزنجشیری، جارا لله، ۸۰۶

زنبور، امیر، ۶۰۴

- ركن الدين محمود بن رشيد، ٦٢٤
 رمضان اختاجي، ٦٩٧، ٧٢٤
 رمله، بنت شيبه، ٢٤٥
 رمله، بنت علي، ١٩٩
 رميضا، رجوع كن به ام سليم بنت ملحان
 رواعه، ٢٦٠
 روين، رجوع كن به روفين
 رودكي، ٢٨٢، ٨١٩
 روزباري، ابو علي، ٧٧٨
 روزبهان بقلی فسائی، ٧٩٣
 روزبهان بن خورشيد، ٢٤٨
 روس بن يافث، ٢٨
 روستمان، ٤٦٩
 روشنك، ٩٩
 روفين، ٢١، ٢٧
 روم بن يفن بن سام، ٢٧
 ام رومان بنت حارث، ١٧٢
 ابن رومي، ٢٢٦
 روميّه، ٢٩٤
 روفيع، ١٦٣
 روم، ابو محمد بن احمد بغدادی، ٧٧٦
 ريان، ملك مصر، ٣٩، ٤٢
 ابو ریحان محمد بن احمد بیرونی، ٨٠٤
 ریحانه، ١٦٣
 ریحانه بنت زيد قبطی، ١٦٢

رفاعة بن عبد المذر بن زبير، ٢٢٥

رفاعة بن عمرو الحنلي، ٢٢٥

رفاعة بن مالك بن عجلان، ٢٢٥

رفاعة بن وقش اشيلي، ٢٢٥

رفيع الدين كرماني، ٨١٨

زقيّة، بنت رسول، ١٤٥، ١٤١، ١٥٨، ١٩٢

ركانة بن عبد بريد، ٢٢٥

ركن الدولة، ٤١٥، ٤١٨، ٤١٩، ٤٢٢، ٨٠٢، ٨٢٧، رجوع كن به حسن بن بويه

ركن الدولة خمارنگين، ٤٤٧

ركن الدين، لقب طغرل، ٤٥٨

ركن الدين احمد، ٨٤٤

ركن الدين افطّاء، ٤٧٢

ركن الدين جويني، قاضي، ٨

ركن الدين خورشاه بن علاء الدين، ٥٢٦-٥٢٧

ركن الدين خوي، ٤٧٢

ركن الدين بن رفيع الدين كرماني، ٨١٨، ٨١٩

ركن الدين زاكاني، رجوع كن به ركن الدين محمد زاكاني

ركن الدين سليمان بن عزّ الدين، ٤٨٢-٤٨٤

ركن الدين شيرازي، حاجي، ٧٩٢

ركن الدين صاعدی، قاضي، ٥٠٢

ركن الدين صائين، ٥٩٤

ركن الدين عبد الملك، ٦٧١

ركن الدين غور سائجي، ٤٩٥، ٤٩٨-٤٩٩

ركن الدين مبارکخواجه بن براق حاجب، ٢٧١، ٢٧٢، ٥٢٩

ركن الدين محمد زاكاني، ٨٤٦

رجا بن حيو، ٢٤٧

رجعيم، ٥٥

رحمائل، ٢١

رحمة، ٢٤٩

رستم بن زال، ٩١-٩٤، ٩٧، ٩٨، ١٢٤، ٢٠٤، ٤٠٩، ٤٨٩، ٦٠٥،

٦٠٩، ٦٢٢، ٦٧٠، ٧٢٠، ٧٢٧

رستم بن فخر الدولة، رجوع كن به مجد الدولة ابو طالب رستم

رستم بن فرخزاد خابان، ١٧٤-١٧٦

رشد جاندار، ٤٦٩

رشيد الدين، خواجه، ٦٢١، ٦٢٧

رشيد الدين فضل الله، ٤، ٦، ٨، ٥٥٨، ٥٦٠، ٥٩٢، ٥٩٧-٥٩٩،

٦٠٢، ٦٠٣، ٦١٩، ٨٤٩

رشيد الدين وطواط، ٤٤٧، ٤٨٩، ٤٩٠، ٤٩٢، ٨٢٧

الرضا، رجوع كن به علي بن موسى الرضا

رضا، سيد، ٨٤٢

ابو رضا، ٤٩٤

ابو رضا عارض، كمال الدولة، ٤٤٨

رضوان، ٧٨٧

الرضي، ابو الحارث، ٧٩٩

رضي الدين، ملك، ٨٢٤

رضي الدين، مولانا، ٨٢٢

رضي الدين بابا، ٨١٩، ٨٤٤

رضي الدين علي لالا، ٧٨٩، ٧٩١

رضي الدين موسى علوي، ٢٢٤

رفاعة بن خديج، ٢٢٥

راشد بالله، خليفه، ٢٦٤-٢٦٤، ٢٦٥

رافى بالله، خليفه، ٢٢٩، ٢٤٤-٢٤٦، ٧٧٨، ٧٨٨

الراغب الاصفهاني، ٨٠٥

ابو رافع، ١٦٢

رافع، مولى عمر، ١٨٥

رافع بن الحارث بن عبد المطلب، ٢٢٥

رافع بن خديج الانصارى، ٢٢٥، ٨٤٥

ابو رافع بن سعد بن ملك بن سنان الحدرى، ٢١٧

ابو رافع سلام بن حنيف خبيري، ١٤٢

رافع بن ليث بن نصر سبار، ٢٠٦

رافع بن هرثمه، ٢٧٦

رافعان قزوينى، امام الدين، ٧٩٨

رافعى، امام، ٨

رافعى (الرافعى)، امام الدين، ٨٠١، ٨٢٥

راموس، ٥٦

رامين، ١٠٢

رباح، ١٦٢

ربيع بن بشر، ٢٤٧

ربيع بن خثيم الكوفى، ٢٤٧، ٨٢٥، ٨٢٩

ربيع بن سليمان، ابو محمد، ٧٩٨

ربيع، بن يزيد، ٢٦٢

ربيع بن يونس، ٢٩٦، ٢٠٢

ربيعة، ١٥١

ربيعة بن ابى عبد الرحمن، ٧٥٨

ربيعة بن نزار، ١٢٦

دياح، ٢٨

ديلم، حاجي، ٦٤٥

ذ

ذبالون، ٢١، ٢٧

ابو ذر الغفاري، ١٨، ١٩، ١٨٩، ٢١٢، ٢٢٧، ٢٢٢

ذكوان السمان، ابو صالح، ٢٤٥

ذكوان بن عبد القيس انصاري، ٢٢٥

ذوالاذعار بن ابرهه، ٩٢

ذوالاكتاف، ١٠٧، ١٠٨، رجوع كن به شاپور بن درهزد

ذوالرياسنين، ٢١١، رجوع كن به فضل بن سهل

ذوالقرنين، ٤١، ٦٥، ١٠٠

ذوالكفل، ٢١، ٥٠، ٦٠

ذوالنجادين بن عبد الله بن عبد السهم، ٢٢٤

ذونواس يوسف حميري، ٨٠، ٨١، ٥١٧

ذو (ذي) النورين، لقب عثمان خليفه، ١٤١، ٢٤٧

ذوالنون دانشمندی، ٤٨٢

ذوالنون مصري، ٧٦٩

ذواليدنين، رجوع كن به عمر بن عبد العمر

ابن ابي ذئب، ٢٥٢

ر

رابعة عدويه، ٧٦٢

راست روش، ١١٢، ١١٤

ابو دجانه سَمَّاك بن خرشة انصاری، ١٨٠، ٢١٧، ٨٢٨

دجبه بن خلیفه الکنی، ١٤٧، ٢٢٤

دراب، ٩٨، رجوع کن به داراب

ابو الدرداء عوم بن عامر الانصاری، ٢١٧

درم بن نصر (بن سیار)، ٢٨٦

درم بن نصر بن رافع بن لیث بن نصر سیار، ٢٧٢

ابو دعامة سَمَّاك بن خرشة الانصاری، رجوع کن به ابو دجانه

دغئل بن حفظة النساب، ٢٢٤

دفرنوانس، ٧٨

دقیانوس، ٧٨

دفتو، ٥٧٤

دقیفی، ٨١٨

دلارام، ١١٢

ابو دلف عجلی، ٢٧٩، ٨٤٧

دمشغواجه بن جویان، ٦٠٧، ٦٠٨، ٦١٠

دهوس، ٧٨

دول خان، ٥٧٧

ابو دوانق، لقب منصور خلیفه، ٢٠٥، ٢٠٨، ٢٤٤، ٢٤٧، ٢٤٩-٢٥٢،

٢٩١، ٣٠٤، ٣٤٨، ٧٥٦، ٧٥٨، ٧٥٩، رجوع کن به منصور خلیفه

دوس بن عدنان، ٢١٩

دولاوندی، ٦٠٩

دولت خاتون، ٥٥٧

دولتشاء، امیر، ٦٤٢

دولتشاء بوکاول، ٦٩٢-٦٩٤، ٦٩٦، ٦٩٧

ابن دولیس، ٥١٢

دارا بن قابوس، ٤٨٨، ٤٩٢

داراب بن بهمن بن اسفندیار، ٦٥، ٧٠، ٩٩

دارع، ٦٦

الداعی الی الحق، رجوع کن به حسن بن زید بن احمد بن الباقر

دان، ٢١

دان بن یعقوب، ٦٦

دانشمند، ٤٨١

دانیال، ٢١، ٥٧، ٥٨، ٦٦

دانیال خنجی، ٧٩٣

داود، ٢١، ٢٢، ٥٠، ٥٢-٥٤، ٦٦

داود، عم منصور خلیفه، ٢٨٧

ابو داود، قاضی، ٢٣٢

داود بن بلال بن اخنجه، ابو لیلی، انصاری، ٢٢٤

داود السجستانی، ٨٠٠

ابو داود سلیمان بن اشعث البصری، ٧٦٠

داود بن سلیمان بن قتلش، ٤٤٦، ٤٨١

داود عباسی، ٥٤٧

داود بن علی بن خلف ابو محمد الاصفهانی، ٨٠٥

داود بن عیسی بن سلیمان غازی، ٨٢٦

داود غوری، پهلوان، ٧٠٠

داود بن محمد، معروف به خادم النقر، ٧٩٥

داود بن محمود بن محمد بن ملکشاه، ٤٦٤، ٤٦٥، ٤٦٧

داود بن نصیر طائی، ٧٦٢

داود بن ابی هند السرخسی، ٢٤٧

دیس، ٢٦٣

خمارنگین، ۳۵۸

ختمور، ۵۲۷، ۵۷۵

خبیس بن حذافه سمی، ۱۵۹، ۲۲۴

خواجو کرمانی، ۸۱۸

خوارزمشاه، ۴۵۹، ۴۶۳، ۴۷۳، ۴۷۷، ۵۱۴، ۵۸۳، ۷۸۸، ۸۴۸

خوارزمشاه، جلال الدین، رجوع کن به جلال الدین خوارزمشاه

خوارزمشاه، ابو عید الله، ۳۸۸، ۳۸۹

خوارزمشاه، قطب الدین محمد، رجوع کن به قطب الدین محمد خوارزمشاه

خوارزمشاه، بونس بن نکش خان، ۴۹۳-۴۹۴

خورشاه، ۵۸۰، رجوع کن به رکن الدین خورشاه بن علاء الدین

خورشید، رجوع کن به شجاع الدین خورشید

خورمشاء، بن علاء الدین اسمعیلی، ۳۷۳

خوش نواز، ۱۱۴

خوله، مادر محمد بن حنايه، ۱۹۸

خوبلد، ۱۴۲

ابو الخیر فوشنجی، ۷۸۱

ابو الخیر، بن موسی الکاظم، ۲۰۶

خیرنمور، امیر، ۶۴۳

خیزران، ۱۴۰

د

دادار، شیخ، ۵۴۰

داذجیش، امیر، ۵۱۸

دارا، ۷۲۷

دارا بن داراب، ۹۹

خزر بن یافث، ۲۸

خزیمه بن ثابت، ۱۶۴

خزیمه، بن مدرکه، ۱۲۶

خسرو بن اشغ، ۱۰۲

خسرو پرویز، رجوع کن به پرویز

خسرو بن نرسی بن بلاش بن بهرام، ۱۰۲

خسروشاه بن بهرامشاه بن مسعود بن ابراهیم بن مسعود بن محمود، ۴۰۶

خسروشاه بن ملک حسام الدین، ۵۴۶

خمنخاش (?) خباب العنبری، ۲۲۴

خضر، ۲۱، ۴۶، ۴۱، ۴۷، ۴۸، ۵۰، ۶۵، ۱۰۰، ۷۵۲

خطاب، ۲۲۷

ابو خطاب محفوظ بن احمد، ۷۹۹

ابو الخطب، ۲۹۴

ابن خطیب گجه، ۸۱۵، ۸۱۶

خطیر ابو علی، وزیر، ۴۲۷، ۴۲۸

خفاف بن ندبه، ۲۲۴

خلف، ۷۹۹

خلف، نیره احمد سامانی، ۲۷۸

خلف بن احمد، ۲۹۵، ۲۹۶

خلف بن احمد الرغبی الشاطبی، ۱۰۶

خلف بن احمد سیستانی، ۲۸۵، ۲۸۶

خلف بن هشام، ۷۵۹، ۸۰۰

خلیل الله، رجوع کن به ابراهیم

خلیل بن احمد الازدی، ۸۰۵

خلیل مصری، ۲۲، ۲۳

- خالص، خادم، ۳۶۸
 خاموش، بن مظفر الدین ازبک، ۴۷۸
 خان ترکان، ۵۲۹
 خان سلطان، ۷.۴، ۷.۵
 خیاب بن الارث، ۲۱۲
 خیاب بن الصبّه، مولی عتبه بن غزوان، ۲۲۴
 خیاب نیشابوری، ابو سهل، ۲۲۸
 ختمه بنت هشام، رجوع کن به ختمه بنت هشام
 خدیجه بنت خویلد، ۱۲۷، ۱۴۱-۱۴۵، ۱۴۸، ۱۵۷، ۱۵۸، ۱۶۱،
 ۲۱۰، ۲۱۲، ۲۱۸، ۲۲۲، ۲۴۲
 خدیجه، بنت زین العابدین، ۲.۴
 خدیجه، بنت علی، ۱۹۹
 خدیجه، بنت موسی الکاظم، ۲.۶
 خراب بن جیر بن نعمان، ۲۲۴
 خراس، مولی، ۲۲۴
 خراسان بن هیتال، ۲۷
 خراسانی، گشتی گیر، ۷.۸
 خربنده، حاجی، ۷۱۶
 خرد، شاعر، ۶.۷
 ابو خرده یعقوب بن مجاهد، ۲۴۵
 خرقانی، ابو الحسین علی، ۷۸۵
 خرّم، بلوان، ۷.۱، ۷۱۲، ۷۲۱
 خرمنی، ۵۹۲
 خرمنیل، ۴۱۰
 خزاعی، ۲۲۴

خارجة بن مصعب، ٢٤٧

ابن خازم، ٣٦٨، ٣٦٩

ابن خازن، ٣٦٩، رجوع کن به ابن خازم

خازن البغدادی، ابو طالب علی بن الحخیر، ٨

خاصبگ بلنگری، ٤٦٧-٤٦٩

خاقان، ١١٢، ١١٦، ١٢١

خاقان چینی، ٩٣

خاقانی، ٤٦٣، ٦١٤، ٧٨٧، ٨١٨، ٨٢٧، ٨٢٨

خالد، نیره محمود بن سبکتگین، ٤٠٣

خالد برمکی، ٢٩٦

خالد بن جعفر برمکی، ٢٩٠

خالد بن حکیم بن حزام، ٢٢٤

خالد، بن زبیر بن عوّام، ٢١٠

خالد سعید، ١٦٣

خالد بن سعید بن عاص، ٢١٢

خالد بن سنان العبسی، ٦٧

خالد، بن عثمان خلیفه، ١٩٣

خالد، بن علی بن محمد بن علی بن موسی النقی، ٢٠٧

خالد بن عوف، ٢١١

خالد مروی، فخر الدین، ٤٦٠

خالد بن ولید مخزومی، ٨٤٤

خالد بن ولید بن المغیره، ١٢٧، ١٤٦، ١٥٠، ١٦٦-١٧٠، ١٧٣، ١٧٤

١٨٢، ٢٢٣-٢٢٤، ٦٧٨

خالد بن یزید، ابو ایوب، ١٢٦

خالد، بن یزید خلیفه، ٢٦٣-٢٦٤

حنظله اسدی، ۱۶۲

حنظله تمیمی، ۲۲۲

حنظله بن حدبو بن حنیفه، ۲۲۲

حنظله بن ربیع الاسیدی، ۲۲۲

حنظله بن ربیعه بن صیفی، ۲۲۲

حنظله بن ابی عامر الراهب، ۲۲۲

حنفی علائی، ۸۰۲

ابو حنیفه، ۲۹۶، ۳۰۳، ۷۵۶، ۷۵۸، ۷۵۹، ۷۹۸، ۸۰۴، ۸۱۰، ۸۴۴

ابو حنیفه دینوری منجم، ۸۰۲

حوّا، ۲۲-۲۴

ابو الحوراء اوس بن خالد، ۲۴۵

حوقون، ۲۱

حوله بنت هذیل، ۱۵۷

حویطب بن عبد العزی، ۲۱۴، ۲۴۲

حیتا بن فولاد، ۶۶

حیدر بن شجاع الدین خورشید، ۵۴۸

حیدر بن کاوس، ۳۱۸، رجوع کن به افشین

حیفو، ۶۶

خ

خابان ۱۷۵، رجوع کن به رستم بن فرخزاد

خادر بن ثمود بن حائر، ۲۹

ابن خادم، ۲۶۸، رجوع کن به ابن خانم

خارجه بن زید بن ابی زهیر، ۲۲۴

خارجه بن سائب بن الحنّاذ، ۲۲۴

حمد الله احمد بن ابى بكر بن نصر مستوفى قزوینی ٦١٤، ٢

حمدان، رجوع کن به ابن حمدان

ابن حمدان ٣٤٨، ٣٤٩

حمدون بن احمد الفصّار، ابو صالح، ٧٧٢

حمران، مولی عثمان خلیفه، ١٩٢

حمران بن ابان، ٢٤٦

حمزه، ١٣٥، ٧٩٩

حمزة اصفهانی، ٨، ١٠٠، ١٠٩، ١١١، ١٢١

حمزة بن الیسع، ٨٢٣، ٨٤١

ابو حمزه بزاز بغدادی، ٧٧٢

حمزة بن حبيب بن عمارة الرثانة الکوفی، ٧٥٩

حمزة، بن زبیر بن عوّام، ٢١٠

حمزة بن عبد الله عادانی، ابو طیب، ٧٩٦

حمزة بن عبد المطلب، ١٢٧، ١٤٣، ١٦٣، ١٦٧، ٢١١، ٢١٩، ٢٤١

حمزة، بن موسى الکاظم، ٢٠٦

ابو حمزه نصر بن عمران بن واسع، ٢٤٥

حمل، ١٢٠

حملة بن مالك بن نافع، ٢٢٢

حمید بن طرخان الطویل، ٢٤٧

حمید، بن عبد الرحمن بن عوف، ٢١١

حمیلة بن سعد، ٨٠٠

حمیسه بنت جحش، ٢٠٩

حنّانه مغنّیه، ٢٨٠، ٢٨١، والصّحیح حبابه

حنتمه بنت هشام، ١٧٢

حنظله، ٢١، ٢٩، ٢٠

- حصین بن نمر، ۱۶۲، ۲۲۳، ۲۶۱
 حفص الدوری، ۷۹۹
 حفص بن سلیمان ۷۹۹
 حفص بن سلیمان الخلال، ۲۸۷، ۲۹۰
 ابو الحنفی العکبری، ۷۹۹
 حفص بن عمر بن عبد العزیز النخوی، ابو عمرو، ۸۰۵
 ابو حفص عمر بن مسلم حداد، ۷۷۲
 حفص بن عمرو (بن) سعد وقاص، ۳۶۵
 حفصه بنت عمر بن الخطاب، ۱۵۷، ۱۵۹، ۱۷۲، ۱۸۴، ۲۲۴
 حکای، ۲۱
 حکم بن العاص، ۱۹۰
 حکم بن عنبه، ۲۴۷
 حکم بن هاشم، ۲۹۸
 ام حکیم، ۱۶۳
 ابن حکیم، محدث، ۲۵۰
 حکیم بن حزام، ۲۴۲
 حالاج، رجوع کن به حسین بن منصور
 حلاس بن حصین بن عمر، ۲۴۳
 حلیم، ۱۶۳
 حلیم بن سعد بن حارث الیامی الانصاری، ۲۲۲
 حلیمه، ۱۲۰
 ام حلیمه، زوجة رسول، ۱۵۹، رجوع کن به زینب بنت جحش
 حلیمه، بنت موسی الکاظم، ۲۰۶
 حباد دبّاس، ۷۹۶
 حماک دستگردانی، رجوع کن به جمال دستگردانی

ابو الحسين احمد بن محمد نوری، ۷۷۳

حسین بن نموتاش، ۶۴۷

ابو حسین خراسانی، ۷۷۳

حسین رودانی، ۷۹۶

حسین بن زین العابدین، ۲۰۴

ابو الحسين ساری، ۷۹۵

حسین بن سام، ۴۰۷

حسین بن سلطان اویس، سلطان، ۷۱۵-۷۱۷، ۷۲۱

حسین بن شاه مظفر بن محمد بن مظفر، شاه، ۶۵۶، ۷۱۹، ۷۲۰، ۷۲۵

حسین عکّار شیرازی، ۷۹۶

حسین بن علی بن ابی طالب، ۱۴۹، ۱۹۶، ۱۹۸-۲۰۱، ۲۰۴، ۲۱۰،

۲۴۶، ۲۴۸، ۲۵۷-۲۶۰، ۲۶۲-۲۶۶، ۲۶۸، ۴۲۴، ۴۲۱

حسین بن علی بن حسین بن علی، ۲۰۰

ابو الحسين علی بن حمزه الکسائی الکوفی، ۷۵۹، رجوع کن به کسائی

ابو الحسين علی المخرقانی، ۷۸۵

حسین بن علی بن عیسی ماهان، ۲۰۹

حسین بن علی الکراسی، ابو علی، ۷۹۸

حسین، بن علی بن موسی الرضا، ۲۰۷

حسین قاتنی، ۵۱۸، ۵۱۹

حسین بن قحطبه، ۲۸۷، ۲۹۲

حسین بن مسعود النّزّاء البغوی، ابو محمد، ۸۰۹، ۸۱۲

حسین (بن) منصور حالّج، ۷۷۶، ۷۷۷

حسین، بن موسی الکاظم، ۲۰۶

ابو الحسين بن ابی یعلی النّزّاء، ۷۹۹

حصیری بصری، ابو زرعه، ۷۹۵

- ابو الحسن علی بن محمد بن سهل الدینوری، ۷۷۸
 حسن بن علی بن محمد بن علی بن موسیٰ العسکری، ۲۰۷، ۲۰۸، ۵۱۴
 ابو الحسن علی بن نهضم، ۷۹۶
 حسن بن العمید، ۴۱۵
 حسن غزنوی، سید، ۸۱۷
 حسن قرّاش، مهتر، ۷۴۸
 ابو الحسن فضلوی، ۵۴۷
 حسن فولاد، ۶۴۴
 حسن مازندرانی، ۵۲۶
 حسن بن مامو (نامور)، ۵۲۳
 حسن المثنی، بن حسن بن علی، ۲۰۲
 حسن بن محمد بن بزرگ امید، ۴۶۹، ۵۲۲-۵۲۳
 الحسن ابو محمد رکن الدین بن محمد بن شرفشاه العلوی الاسترآبادی، ۸۰۵
 حسن بن محمد الصباح الزعفرانی، ابو علی، ۷۹۸
 حسن بن مخلّد، ۴۳۰
 حسن مستوفی، ۷۹۵
 حسن میندی، ۴۰۱

 حسن بن یزید ریاحی، ۸۴۹، رجوع کن به حرّ بن یزید ریاحی
 حسن بن یسار البصری، ۷۵۸، ۷۶۱، ۷۶۲، ۷۶۳
 ابو الحسن یسقی، ۷۹۶
 حسین، امیر، ۷۱۰
 حسین، قاضی، ۷۹۸
 حسین بن آقبوقا، ۶۰۶
 حسین الاثرم، بن حسن بن علی، ۲۰۲
 حسین بن احمد کاتب، ابو علی، ۷۸۰

حسن بن زيد بن احمد بن الباقر، ٢٢٧، ٢٢٩، ٢٣٠، ٢٢٣، ٢٢٩،

٢٧٥، ٥٢٧، ٨٤٠

حسن، بن زين العابدين، ٢٠٤

أم حسن، بنت زين العابدين، ٢٠٤

ابو الحسن بن سان (؟) واسطي، ٧٧٧

ابو الحسن سري بن مغلس السقطي، ٧٧١

حسن بن السماك الحفائي، ٢٥٢

حسن بن سهل، ٢١١-٢١٤

ابو الحسن سيمجوري، ٢٨٤-٢٨٦

حسن شاه، ٥٢٢

حسن بن شاه محمود (بن امير مبارز الدين)، شاه، ٧٠٥-٧٠٧

حسن شهریار، امير، ٥٤٥

حسن، شيخ، امير، ٦٥٨

حسن صباح، ٨١، ٢٥٩، ٢٦١، ٢٦٢، ٤٢٩-٤٤١، ٤٥٦، ٥١٤،

٥١٧-٥٢١، ٥٢٢، ٥٢٤

حسن بن طاهر بن حسين، ٢٨٥، ٢٨٦

ابو الحسن طرطوسي، ٧٩٥

ابو الحسن عتبي، ٢٨٥-٢٨٧، ٤٢١، ٨٠٤

حسن بن علي بن ابي طالب، ١٢٩، ١٩٤، ١٩٦، ١٩٨، ٢٠٠-٢٠٣،

٢٥٥، ٢٥٧

أم الحسن، بنت علي، ١٩٩

حسن بن علي بن حسن بن عمر بن علي بن الحنظلي، ٢٢٥

ابو الحسن علي الحصري، ٧٨٢

ابو الحسن علي بن سهل اصفهاني، ٧٧٢، ٧٨١

ابو الحسن علي بن محمد بغدادی، ٧٧٨

- حسام الدين سوهلي (شوهله)، ٥٤٧، ٥٤٨
 حسام الدين عمر ايلوكوش، ٥٤٤
 حسام الدين عمر بگ، ٥٥٥، ٥٥٦
 حسام الدين عمر بن حاجي بدر الدين، ١٤٧
 حسام الدين عمر شمس الدين درنكي، ٥٥٥
 حسّان، امير طبرستان، ٢٠٤، ٢٢٧
 حسّان، بن بلال بن حارث، ٢٢٠
 حسّان بن ثابت، ١٤٦، ١٤٧، ٢٢٢-٢٢٣
 حسّان عطار، ٢٧٨
 حسن، نيره محمود بن سبكنگين، ٤٠٢
 حسن آدم قصراني، ٥٢١
 حسن آغا، امير، ٧٤٠
 حسن بن احمد عطار همداني، ابو العلاء، ٧٨٧
 ابو الحسن اقطع مغربي، ٧٧٦
 حسن بن بدر الدين مسعود، فلك الدين، ٥٥٤
 حسن بصرى، رجوع كن به حسن بن يسار
 حسن بن بهاء الدوله، ابو على، شرف الدوله، ٤٢١
 حسن بن بويه، ٤١٤، ٤١٥، ٤١٧-٤١٨، رجوع كن به ركن الدوله
 ابو الحسن قمبي، ٧٩٩
 حسن بن جويان، ٦٠٤، ٦٠٧، ٦٠٨، ٦١٠
 ابو الحسن حدّاد، ٧٩٥
 حسن، بن حسين بن على، ٢٠٢
 حسن حمداني، ٢٢٦
 حسن رشيد، ٧٥١

- حبيبہ بنت عباس، ۱۶۱
 حیش بن دجلہ، ۳۶۳
 حجاج بن قطب الدین، سلطان، ۵۳۰-۵۳۱
 حجاج بن یوسف، ۹۸، ۲۴۷، ۲۶۸-۲۷۳، ۲۷۴-۲۷۷، ۴۱۱، ۸۴۹
 حجر بن ابی بلتعہ، ۲۲۲
 حذیفہ بن عدی، ۲۲۲
 ابو حذیفہ ہاشم بن عتبہ، ۲۱۷
 حذیفہ الیانی، ۱۶۳، ۱۷۸، ۱۷۹، ۲۲۶، ۲۴۱
 ابو حذیفہ الیانی، ۲۲۶
 حر بن یزید ریاحی، ۲۵۹، ۲۶۰، ۸۴۹، ۸۴۸
 حرام بن ملحان، ۲۲۴
 حرب بن امیہ، ۲۴۶
 حرب، بن یزید، ۲۶۳
 حرملہ بن یحیی، ابو حفص، ۷۹۸، ۸۰۰
 حرہ بنت اشعث، ۲۰۱
 ابو حرہ، ۲۴۵
 حریث بن زید الخیل، ۲۲۱
 حریری، ابو محمد قاسم، ۸۰۵
 حرم بن حرام، ۲۲۲
 حرم بن فانک، ۲۲۲
 حزقیل، ۲۱، ۵۰
 حسام الدولہ ناش، ۳۸۶، ۳۸۷، ۴۲۰، ۴۲۱
 حسام الدین امیر عمر شیرازی، ۸۴۳
 حسام الدین خلیل بن بدر بن خورشید، ۵۴۰، ۵۴۹-۵۵۱، ۵۵۲-۵۵۳، ۵۵۴، ۵۵۵

- حاروص، ۶۲
 ابو حازم، سلمه بن دينار السلي، ۳۴۵
 ابو حازم مكي، ۷۶۲
 حاطب بن ابي بلتعنه، ۱۴۷
 حاطب بن حارث جهمي، ۲۲۲
 حاطب بن عمر، ۲۲۲
 الحافظ لدين الله ابو منصور محمد بن حافظ بن مستنصر، ۵۱۵
 حافظ بن غياث الدين، ۶۰۹
 الحاكم بامر الله ابو علي منصور بن عزيز، ۵۱۲-۵۱۴
 حاكم بن عزيز اسمعيل، ۲۵۲
 حاكم فاطمي، ۲۵۲
 حالع، ۲۰
 حام، ۲۱، ۲۶، ۲۷
 ابو حامد اسفرائيني، ۷۹۶
 حامد بن عباس، ۷۷۶
 حامد بن مروان، ابو عبد الله، شيخ، ۷۹۹
 حامد لقاف (لقاف)، ۷۹۴
 حبروك (?) سام، ۴۶۰
 حبش، پهلوان، ۱۷۷
 حبش بن سام، ۲۸
 حبيب، درودگر، ۵۹
 حبيب اعجمي، ۷۶۲
 ام حبيب، بنت شعبه، ۲۲۱
 حبيب بن عدی، ۲۲۴
 ام حبيبه، بنت ابی سفیان، ۱۵۷، ۱۶۰

- ابو حاتم سجستانی، ٧٩٥
 حاتم طی، ٦٠٩
 حائر بن ادهم بن سام، ٢٩
 حاج ضرباب، امیر، ٦٥٨، ٦٧٤
 ابن حاجب (الحاجب)، ٦٥٤، ٧٠٢، ٨٠٧-٨٠٩
 حاجی، امیر، ٦٩٢
 حاجی، برادر نوروز، ٥٩٢
 حاجی نیور بوقا، امیر، ٧٥٠
 حاجی خربنک، پهلوان، ٧١٦
 حاجی ديلم، ٦٤٥
 حاجی شاه بن اتابك يوسفشاه، ٦٢٢
 حاجی شاه، ابو اسحق امیر، ٧٤٢
 حاد، ٢١، رجوع کن به جاد
 حارث، ٢١٧، ٢١٩، ٢٢٤
 حارث، عم رسول، ١٦٢
 حارث بن اسد الحاسبي، ابو عبد الله، ٧٦٩
 حارث، بن حاطب بن حارث جحی، ٢٢٢
 ابو الحارث الرضی، ٧٩٩
 ابو الحارث سامانی، رجوع کن به منصور بن نوح بن منصور
 حارث بن سکین، ٨٠٠
 حارث بن الصبّه، ٢٢٢
 حارث بن عوف، ٢٢١
 حارث غسان، ١٤٧
 حارث بن هشام، ٢٢١، ٢٤٢
 حاروب، ٢٨

- جهجاه بن سعيد الغناری، ۲۲۱
 جیفر بن جلد، ملک عُمان، ۱۴۷
 ابو جهل، ۱۲۷، ۱۳۴، ۱۴۷، ۱۴۱، ۱۷۲، ۲۲۱، ۲۴۲
 ابو جهنم دقّی، ۲۹۴
 جهنم بن صلب (والصحيح جهیم بن صلت)، ۱۶۲، ۲۲۱
 جواد، بن علی بن موسی الرضا، ۲۰۶، رجوع کن به محمد جواد
 جوبان، امیر، ۵۸۸، ۵۹۱، ۵۹۴، ۶۰۱، ۶۰۳-۶۱۰
 جوشی، امیر، ۵۸۹، رجوع کن به محمد جوشی
 جوهر کوچک، خواجه، ۷۲۴
 الجوهري، رجوع کن به اسمعیل بن حماد الجوهري
 جویریّه بنت حارث بن ابی ضرار، ۱۵۷، ۱۶۰
 جوینی، ۸، رجوع کن به علاء الدین عطا ملک
 جوینی، رجوع کن به علی بن علاء الدوله بن عطا ملک جوینی
 جوینی، صاحب دیوان بهاء الدین، ۸۲۱، ۸۲۵
 جوینی، قاضی رکن الدین، ۸
 جیتال (جپال) هیتال، ۲۹۶

ج

- جغتای خان، رجوع کن به جغتای خان
 جغریگ، رجوع کن به جغریگ
 چنگیز خان، رجوع کن به چنگیز خان
 چوپان، امیر، رجوع کن به جوبان، امیر

ح

- حاتم بن یوسف اصم، ۸۳۶، ۷۶۵

جمال الدين ترك ، ٥٩٩

جمال الدين المحصى ، ٨٠٥

جمال الدين خضر بن ناج الدين شاه ، ٥٥٦ ، ٥٥٥

جمال الدين دستگرداني ، ٥٩١ ، ٥٩٢

جمال الدين رشيق القُطْنِي ، ٨١٦

جمال الدين شيخ ابو اسحق ، ٦٢٧-٦٢٩ ، ٦٢٦ ، ٦٢٧ ، ٦٤٠-٦٤٢ ، ٦٤٥

٦٤٥-٦٤٨ ، ٦٥٠ ، ٦٥١ ، ٦٥٤-٦٦٠ ، ٦٦٢-٦٦٥ ، ٦٦٩-٦٧١

٦٧٢ ، ٦٧٤ ، ٦٧٦ ، ٧٠٥

جمال الدين عمر لالبا ، ٥٤٠

جمال الدين كاشي ، ابو القاسم ، ٨

جمال الدين گيلي ، ٧٨٩ ، ٧٩٠ ، ٨٤٢

جمال الدين محمود ، ابو الفوارس ، ٥٤٥ ، ٥٤٦

جمال ملّت و دين قطب اولياء ، ٧٩٠

جمانه ، بنت علي بن ابي طالب ، ١٩٩

جمشيد ، رجوع كن به جمشيد بن طهورث

جمشيد ، امير ، ٧٣٦ ، ٧٣٧

جمشيد بن طهورث ، ٨٦-٨٨ ، ٧٥٢

جميل ، ٢٧٢

ام جميل ، ٢٤٢

جندب بن جناده ، ٢١٢ ، رجوع كن به ابو ذر غفاري

جنگر خان ، ٢٦٥-٢٦٩ ، ٢٧٢ ، ٤٧٤ ، ٤٩٦ ، ٤٩٧ ، ٥٠٠ ، ٥٢٥

٥٢٨ م ٥٧٢-٥٧٦ ، ٦٢٦ ، ٦٢٧ ، ٦٦٧ ، ٧٨٩

جنيد بن محمد نهاوندي ، ابو القاسم ، ٧٧٢ ، ٧٧٥

جهان پهلوان ازبك ، ٥٠٠

جهانگير ، سلطان ، ٦٦٨ ، ٧١٩ ، ٧٤٧

- جلال الدین، بن بہاء الدین، ۴۱۲
جلال الدین تورانشاہ، خواجہ، ۶۹۶، ۶۹۷، ۷۰۶، ۷۰۷
جلال الدین حجاج، سلطان، ۵۴۱
جلال الدین حسن بن محمد بن حسن بن محمد بن بزرک امید، ۵۲۴-۵۲۵
جلال الدین حسن نومسلیمان، ۴۶۹
جلال الدین خلیج، سلطان، ۴۱۴
جلال الدین خوارزمشاہ، ۴۷۱، ۴۷۸، ۴۸۴، ۴۹۵، ۴۹۸، ۴۹۹
۵۰۰-۵۰۳، ۵۰۷، ۵۲۸، ۵۴۰، ۵۷۵
جلال الدین سراۓ خیتنی، ۸۱۹
جلال الدین سورغتمش بن قطب الدین ختمور قراخانی، ۵۴۱-۵۴۲
۶۱۷، ۶۶۷
جلال الدین شاہ شجاع، ۶۲۵، ۶۳۱، ۶۴۴، ۶۴۵، ۶۴۸-۶۵۰
۶۵۳-۶۵۴، ۶۵۸-۶۶۵، ۶۶۷-۶۷۲، ۶۷۵، ۶۷۸-۶۸۱
۶۸۳-۷۳۴، ۷۳۵، ۷۳۶، ۷۴۱
جلال الدین طیبشاہ، ۶۴۷
جلال الدین عتفی، ۸۱۷، ۸۲۴
جلال الدین کاشی، ۶۱۹، ۸۱۷
جلال الدین مسعود شاہ، ۶۳۸
جلال الدین میر میران، سید، ۶۶۴، ۶۶۵، ۶۷۳، ۶۷۴
جلال الدین ہدائی، ۵۸۷، رجوع کن بہ جلال الدین سمنانی
جلالو خان، ۶۰۹
جم، ۶۲۷، رجوع کن بہ جمشید بن طہسورث
جمال عمری، ۶۳۵
جمال الدولہ، لقب فرخزاد بن عبد الرشید، ۴۰۴
جمال الدین افرم، ۵۹۷

- جعفر، بن علی بن محمد بن علی بن موسی النقی، ۲۰۷
 جعفر، بن علی بن موسی الرضا، ۲۰۷
 ابو جعفر فیض بن شیرویه، ۲۹۹
 ابو جعفر کرشی، ۷۹۴
 ابو جعفر، کیا، ۵۲۱
-
- جعفر بن محمد الصادق، ۲۰۴، ۲۰۵، ۲۸۷، ۷۵۵، ۷۵۶
 جعفر بن محمد بن نصر، ابو محمد، ۷۸۱
 جعفر، بن معتمد خلیفه، ۲۳۵
 جعفر، بن موسی الکاظم، ۲۰۶
 جعفر بن نصر بغدادی، ۷۹۵
 جعفر همدانی، بابا، ۷۹۶
-
- ابو جعفر یزید بن النعمان، ۷۵۹
 جغتای خان، بن جنگر خان ۵۲۹، ۵۷۳، ۵۷۴، ۵۷۶-۵۷۷
 جفر بیگ، ۲۵۸، ۴۰۲، ۴۰۳
 جفر بیگ بن میکائیل، ۴۳۵، ۴۳۷، ۴۳۸
 جفر نکین، ۳۹۱
 جکائی، ۶۰
 جکرش، ۴۴۶
 جلال بن نکه، ۵۴۴
 جلال الدوله، ۲۵۹
 جلال الدوله بن بهاء الدوله بن عضد الدوله، ۴۳۱، ۴۳۲
 جلال الدوله جاولی، اتابک، ۴۴۷، ۴۶۶، ۴۶۷، ۴۸۱
 جلال الدین، وزیر، ۵۴۴
 جلال الدین بدر بن بدر الدین مسعود، ۵۵۴
 جلال الدین (بن) بهاء الدوله، ۷۸۹، ۷۹۱

جبير بن مطعم بن عدى، ٢٢١، ٢٤٢

جراح بن عبد الله حكيم، ٢٧٩، ٢٨١

جرادقاني، ابو شرف، ٨، ٨٠٤

جرجيس، ٦٧

جرماغون، امير، ٨٤٦

ابن جريج، رجوع كن به عبد الملك بن عبد العزيز

جرير طبري، ٢٨٥، رجوع كن به محمد بن جرير طبري

جرير بن عبد الله، ١٧٨، ٢٢١

جرير بن عبد الله الحيري، ٨٤٦

جشكب (?) بن جرماغون بن هولكو خان، ٥٨٧

جعد تبريزي، ٧٨٨

جعفر بن اسحق الدني، ٨٠٥

جعفر الاصغر، بن موسى الكاظم، ٢٠٦

جعفر برمكي، ٢٧٧، ٢٠٤، ٢٠٥، ٢٢٤، ٢٦٦

جعفر، بن حسين بن علي، ٢٠٢

جعفر بن حيان العطاردي، ابو الاشهب، ٢٤٥

ابو جعفر خالدی، ٧٩٤

جعفر ابو دوانق، ٢٠٥، رجوع كن به منصور خليفه

جعفر، بن زبير بن عوام، ٢١٠

ابو جعفر سمناني، ٢٥٢

جعفر صادق، رجوع كن به جعفر بن محمد الصادق

جعفر بن ابي طالب، ١٢٢، ١٥٠، ٢١٢، ٢٢٢

جعفر طيار، ٢٩٨

ابو جعفر عراقي، ٨٤٧

جعفر بن علي، ١٩٩

ابو ثور ابرهيم بن خالد الكلبي، ٧٩٨
ثيادوق، ٧٢

ج

جابر، ٢٤٧
جابر بن زيد جعفي، ٢٤٦
جابر بن سمرة، ٢٢١
جابر بن عبد الله الانصاري، ٢٢١
جابر، بن عثمان خليفة، ١٩٢
جابر بن عوف، ٢٦٢
جاحظ، ٧٨٧، ٨٠٥
جاد، ٢١
جاكبر، شيخ، ٧٩٦
جالوت، ٥١، ٥٢
جالينوس، حكيم، ٧٢
جالينوس، سپهبد، ١٧٤
جاماسب، ٦٩، ٩٧، ١١٥
جامع، فراش، ٤٤٢، ٤٤٤
جاني بيگ خان بن ازبك خان، ٦٧٧
جارود المعلی، لقب بشير بن عمر، ٢٢٠
جبار بن صخر، ٢٢١
جبرئيل (جبريل)، ٢١، ٢١، ٢٥، ٤٠، ٤٦، ٥٢، ٥٩، ٦١، ١٤٢،
١٤٤، ٢١٢، ٢٢٤، ٧٨٧
جبل الحميرى، ١١٦
جبله بن الايهم، ١٩١

تیور کورکان، رجوع کن به تیور، امیر
تیور بن جیناهی، ۵۶

ث

- ثابت، ۱۴۰
ثابت بن اسلم الیانی، ۲۴۶
ثابت بن اقرم، ۲۲۱
ثابت بن خالد بن نعمان، ۲۲۱
ثابت بن سنان الصابی، ۸۰۵
ثابت بن قیس بن شماس الخزرجی، ۲۲۱
ثاعور، ۶۸
ثعالی، ابو منصور، ۴۱۸
ثعلب، ابو العباس احمد بن العباس، ۸۰۵
ثعلبة البدری الانصارى، ۲۲۱
ثعلبة الخزرجی، ابو عبد الرحمن، ۲۱۸
ثعلبة بن سهیل الحارثی الانصارى، ابو امامه، ۲۱۷
ثعلبة بن عمر بن عمره، ۲۲۰
الثقفی، ابو علی محمد بن عبد الوهاب، ۷۷۸
ثامه بن اشرس، ۴۱۴، ۴۱۵
ثامه بن حبيب، رجوع کن به مسيلمه كذاب
ثن الاعور، ۴۴۰، ۴۴۲
ثوبان، مولى الرسول، ۱۶۲، ۲۲۱
ثوبان بن ابرهیم، رجوع کن به ذو النون مصرى
الثوبة، بنت امية بن خلف، ۲۴۸
ثوبیه بنی، ۲۱۱

تنک، ۵۷۲، ۵۵۹، ۵۷۴

التنوخ، رجوع کن به ابو علی محسن بن علی التنوخ
تمهت بن بدر بن خورشید، شرف الدین، ۵۴۹، ۵۵۱

توایل، ۶۰

توباتو، ۵۷۹

تور بن فریدون، ۶۶، ۸۹، ۹۰، ۵۵۸، ۷۳۴

توراک، امیر، ۵۴۴

توران، عماد الدوله، ۴۴۶

توران دخت، ۱۲۴

توران شاه، خواجه، رجوع کن به جلال الدین تورانشاه

توران شاه، بن طغرل شاه، ۴۷۹

توران شاه بن قاورد، ۴۷۹

توزن، ۴۴۵، ۴۴۷، ۴۴۸

توزن، غلام، ۴۱۵

توشی خان، ۵۷۳-۵۷۵

توغ قول، ۷۵۳

توقای، ۵۸۱

توقین، ۴۷۶

تولاترق بن بارتور بقو خان بن باتو خان، ۵۷۶

تولا تمور، امیر، ۵۸۵

تولی خان بن جنگر خان، ۵۷۳، ۵۷۴، ۵۷۷-۵۷۸

تومان، ۶۳۴

نیمور، امیر، ۶۴۶، ۶۴۷، ۷۳۰، ۷۳۷، ۷۳۹، ۷۴۰، ۷۴۲، ۷۴۷-۷۵۴

نیمور بوقا، حاجی، امیر، ۷۵۰

ترکان خاتون بنت طغاج، ۴۴۴، ۴۴۷-۴۵۰

ترکن، ۴۴۱، ۵۴۷، ۵۵۸

الترمذی، ۸۰۰

ترمه شیرین بن دولا خان، ۵۷۷، ۶۰۷

تفتاح، رجوع کن به تفتاح

تقطای اوغانی، امیر، ۶۷۵، رجوع کن به یقطای اوغانی

تفاح، امیر، ۶۰۱، ۶۰۴

تقی، امام، ۵۱۴

تقی الدین ابو العباس احمد التیمی، ۷۹۹

تکش، ۴۴۳، ۴۵۰

تکش، امیر، ۸۴۹

تکش خان، ۴۹۱، ۴۹۲، رجوع کن به تکش خوارزمشاه

تکش خان سلغری، ۴۶۸، ۴۶۹، ۴۰۹

تکش خوارزمشاه، ۴۷۶-۴۷۸، ۴۹۱-۴۹۳، ۷۸۷

تکله، بن زنگی بن مودود، ۴۶۹، ۵۰۰، ۵۳۹

تکله بن هزارسف، ۵۴۰-۵۴۲

تکین تاش، تاج الدین، ۶۷۲

تموچین، (اسم جنگر خان)، ۵۷۲

تمور، امیر، رجوع کن به تیمور، امیر

تمور بوقا، ۵۴۳

تمور تاش بن جوان، ۶۰۶، ۶۰۹

تمور قان بن جیم کیم بن قبلائی قان، ۵۷۹

تمیم داری، ۱۶۲

تمیم بن اوس الدارانی، ۲۲۰، ۲۴۰

تنبل، ملک کابل، ۴۷۴

تاج الدین علیشاه، ۵۹۹، ۶۰۲، ۶۰۴، ۶۰۵

تاج الدین ابو الغنائم، ۴۴۸

تاج الدین کرم، ۵۲۸

تاج الدین گور سرخی، ۵۹۶

تاج الدین کوکریدی، ۷۹۴

تاج الدین مؤمنی، ۸۴۸

تاج الدین نسوی، ۸۰۵

تاج الدین واعظ، ۶۵۹

تاراجی، ۵۸۲

تارخ، ۱۲۰

تارخ بن ناخور، ۴۰

ناش، رجوع کن به حسام الدوله ناش

ناشان، امیر، ۵۴۴

ناکور اوغانی، امیر، ۷۴۶

نبش، رجوع کن به تاج الدوله نبش بن الب ارسلان

نبش، ۷۹، ۸۰

ننش بن الب ارسلان، تاج الدوله، ۴۴۶، ۴۸۰، ۴۸۱

ابو تراب، ۱۴۰، رجوع کن به علی بن ابی طالب

ابو تراب علی بن حصین نخشی، ۷۶۹، ۷۷۰

تراکای حاتون، ۵۸۱

ترك بن يافث، ۲۸، ۵۵۸

ترکان، بیبی، ۵۴۱

ترکان، ملکه، ۴۹۱، ۴۹۲

ترکان خاتون، زن سعد بن ابی بکر بن سعد بن زنگی، ۵۰۸، ۵۰۹

ترکان خاتون، زن سنجر، ۴۵۹، ۴۶۲، ۴۸۵

بايدو، ۵۴۴

پرويز، خسرو، ۱۲۰، ۱۲۱-۱۲۴، ۱۲۳، ۱۴۷، ۱۴۸، ۲۴۸، ۴۵۷
پشن، ۸۲۲

پهلوان بن اسود بن سام، ۲۷

پهلوان بن ايلدگر، ۴۷۰، رجوع کن به نصرة الدين پهلوان

پور بهاي جامي، ۸۱۶

پير احمد، ۷۴۴

پير حسين، امير، ۶۲۹-۶۳۳، ۶۳۶، ۶۳۷

پير حسين شرواني، ۷۸۵

پير شاه، ۵۲۸، ۷۲۸، رجوع کن به غياث الدين پير شاه

پير علي بادک، ۷۲۱، ۷۲۲

پير محمد بهادر، ۷۵۲

ت

تاج الدوله تيش بن الب ارسلان، رجوع کن به تيش بن الب ارسلان

تاج الدين آوجي، ۵۹۷

تاج الدين استوي، ۷۹۲

تاج الدين ايلدگر، ۴۱۳، ۴۹۵

تاج الدين تكين تاش، ۶۷۲

تاج الدين حبلان تبريزي، ۵۹۸

تاج الدين سلمان، خواجه، ۷۴۸

تاج الدين شاه بن حسام الدين خليل، ۵۵۴-۵۵۵

تاج الدين عراقي، ۶۲۲، ۶۳۹، ۶۴۰

تاج الدين علي كومياري عقيقي، ۵۴۵

بوقا جنكسانك، ۵۴۴، ۵۸۵، ۵۸۷

بولا تور، امير، ۸۴۹

بوم شاه، ۸۲، رجوع كن به هوشنگ

بويه، ۴۶۱، ۴۹۹، ۴۱۴-۴۳۴، ۴۴۴، ۴۴۷، ۵۲۳

بيات، ملك، ۵۴۹، ۵۵۴

بيادوق، رجوع كن به ثيادوق

بيرخ، ۱۴۰

بيروني، ابو ربحان، ۸۰۴

بيري بن گودرز، رجوع كن به يثرن بن گودرز

يثرن، ۷۰۷

يثرن، پادشاه ترك، ۱۲۴

يثرن بن گودرز، ۱۰۴

يثرن گيو، ۹۴

بيضا، ۱۶۴، ۱۸۵، رجوع كن به امّ حكيم

بيضاوي، ناصر الدين ابو سعيد، ۸، ۸۱۱

بيگنوت، امير، ۶۰۱، ۶۰۲

بيلكابك، غلام، ۴۵۰

بيوراسف، ۸۷، رجوع كن به ضحّاك

پ

پادشا خاتون، ۵۴۰، ۵۴۱، ۵۴۲-۵۴۳

پادشاه خاتون كرمانی، ۵۴۵

پادشاه سلطان، ۶۶۸

پارس بن بهلو، ۶۷

- بهرام بهرامان، ۱۰۶
 بهرام چوین، ۱۲۰-۱۲۱، ۱۷۹، ۴۷۹
 بهرام بن شاپور بن اشك، ۱۰۲
 بهرام بن شاپور بن شاپور، ۱۱۰
 بهرام گور، ۷۹، ۱۱۰، ۱۱۲، ۴۱۴، رجوع کن به بهرام بن یزدگرد
 بهرام بن یزدگرد بن شاپور، ۱۱۱-۱۱۴، رجوع کن به بهرام گور
 بهرامشاه بن طغرلشاه، ۴۷۹
 بهرامشاه غزنوی، ۴۶۴، ۸۱۲، ۸۱۷، ۸۲۱
 بهرامشاه بن مسعود بن ابرهیم بن مسعود بن محمود بن سبکتگین،
 ۴۰۵-۴۰۶، ۴۵۸، ۴۵۹

- بہلول، ۷۶۶
 بہمن، بادشاہ عجم، ۱۶۹
 بہمن بن اسفندیار، ۵۸، ۶۵، ۷۰، ۹۴، ۹۸
 بہمن جادو، ۱۷۴، ۱۷۵
 بہمن بن ابی طاهر، ۵۳۸
 بہمن ہدائی، ۷۹۴
 بودای (تودای) خاتون، ۵۸۵
 بودس، ۶۳
 بوذاسف، ۸۵
 بوران، ۱۲۴، ۴۱۴، ۴۱۴
 بوزنجر، ۵۷۲
 بوقا، ۴۳۶
 بوقا، امیر، ۶۶۷، ۸۴۷
 بوقا، نصرۃ الدین، ۸۴۹
 بوقا تور بن قداي خان، ۵۷۷

بلوقیا، ۵۵

بلبلونس، ۷۸

بلیناس، ۷۲

بنت شمعون قبطی، ۱۶۲

بندار ابو الحسن شیرازی، ۷۸۲

بندار رازی، ۸۱۶

بندقدار (بندوقدار)، ملک، ۵۸۳

بنفشه، سرّیه مستنضیٰ خلیفه، ۳۶۸

بنیامین، ۲۱

بهاء الباب برائی، ۷۹۶

بهاء الدوله، برادرزاده فخر الدوله، ۴۲۴

بهاء الدوله بن عضد الدوله، ۳۵۱-۳۵۳، ۴۳۰

بهاء الدّین سام بن محمد بن مسعود بن حسین، غوری، ۴۰۹، ۴۱۲

بهاء الدّین ساوجی، ۸۱۶

بهاء الدّین صاحب دیوان جوینی، ۸۲۱، ۸۲۵

بهاء الدّین عثمان کو، گیلوئی، ۷۰۳

بهاء الدّین بن عزّ الدّین، ۶۳۵

بهاء الدّین فرّاش، حاجی، ۷۱۰

بهاء الدّین فورجی، ۶۸۶، ۶۸۷، ۷۱۵

بهاء الدّین کرشاسف، ۵۴۰، ۵۴۱

بهاء الملک، وزیر، ۵۴۴

بهرام، ۷۵۳

بهرام بن اورمزد، ۱۰۶، ۱۰۹

بهرام بن بهرام بن اورمزد، ۱۰۶

بهرام بن بهرام بن بهرام بن اورمزد، ۱۰۶

- ابو بکر بن محمد، النخوی، ۸۰۲
 ابو بکر بن محمد بن ابلدکر، نصرۃ الدین، ۴۷۶، ۴۷۸
 ابو بکر محمد بن داود، ۷۸۲
 ابو بکر محمد بن علی کتانی، ۷۷۸
 ابو بکر بن محمد بن عمرو ترمذی، ۷۷۰
 ابو بکر محمد بن عمرو بن حزم الانصاری، ۲۴۵
 ابو بکر نساج، ۷۹۶
 بکر بن هامان، ۲۸۳
 ابو بکر بن یزید، ۲۶۲
 ابو بکره، ۱۶۳
 بکای دولوندی، ۶۰۹
 بلاش بن اشغ، ۱۰۳
 بلاش بن بهرام بن شاپور بن اشک، ۱۰۲
 بلاش بن فیروز بن هرمز، ۱۰۳، ۱۱۴
 بلاشان بن بلاش بن فیروز بن هرمز بن بلاش بن بهرام بن شاپور بن
 اشک بن دارا، ۱۰۳
 بلال، مؤذن، رجوع کن به بلال بن ابی رباح
 بلال بن حارث، ۲۲۰
 بلال بن الحواص، ۷۹۴
 بلال بن ابی رباح، ۱۶۷، ۲۱۲، ۲۱۴، ۲۲۶، ۲۲۷
 بلدا، ۶۳
 بلعم باغور، ۴۹، ۵۰
 بلعی، ابو علی محمد بن محمد، ۸۱۰
 بلقیس، ۵۴
 بلکانکین، ۴۸۶

- ابو بکر حمای، ۷۹۶
 ابو بکر حموی بغدادی، ۲۵۹
 ابو بکر خرابی، ۷۹۵
 ابو بکر رانق، ۳۴۵
 ابو بکر الرضی، ۷۹۹
 بکر زید بن المجبل (المخیل) الطائی، ۸۳۵
 ابو بکر بن سعد بن زنگی، ۵۰۶، ۵۰۷-۵۰۸
 ابو بکر بن سعد سلغری، ۲۷۱، ۲۷۲
 ابو بکر شادانی، ۸۳۵
 ابو بکر شبلی، ۷۷۹، ۷۸۰
 ابو بکر الطیب الباقلانی، ۸۰۴، ۸۰۸
 ابو بکر طمستانى، ۷۸۰
 بکر بن عبد الله، ۱۸۰، ۱۸۱
 ابو بکر عبد الله بن طاهر الطائی الایهری، ۷۷۹
 بکر بن عبد الله المازنی، ۲۴۶
 و بکر عبد الله بن محمد بن ابی سره، ۲۴۵
 و بکر بن عبد الباقي الانصارى، ۸۱۰
 و بکر عبد العزيز بن جعفر، ۷۹۹
 بکر علاّف شیرازی، ۷۹۶
 بکر بن غیاث الدّین حاجی، ۲۱۶
 بکر بن ابی قحافه، خلیفه، ۱۲۴، ۱۲۷، ۱۴۱، ۱۴۳، ۱۴۶-۱۴۹،
 ۱۴۶، ۱۴۹، ۱۵۱-۱۵۴، ۱۶۳، ۱۶۵-۱۷۲، ۱۷۳، ۱۸۲، ۱۸۵،
 ۱۸۹، ۱۹۰، ۲۰۹، ۲۱۲، ۲۱۹، ۲۲۰، ۲۲۵، ۲۴۲، ۲۴۴-۲۴۰،
 ۲۴۹، ۵۱۲، ۵۱۳، ۸۴۳، ۸۴۶
 ابو بکر قسطنطینی، ۷۹۴

بشير بن براء، رجوع كن به بشر بن براء

بشير بن سعد الانصاري، ٢٢٠

بشير بن عمر بن حفش بن عبد القيس، ٢٢٠

بشير بن عمر بن محسن أويسه، ٢٢٠

ابو البشير كعب بن عمر الانصاري، ٢١٩

بطليموس، ٧٢

بع صادق، ٢١

بعراء بن معرور، رجوع كن به براء بن معرور

بعل، ٥١

بُعلان، غلام يعقوب بن ليث، ٢٧٥

بغا منكو، ٥٧٦

بغرا خان، ٢٨٧، ٢٨٨، ٤٦٢

بغراجي، ٢٩٥

البغوي، رجوع كن به حسين بن مسعود القرا البغوي

بقرا، غلام، ٤١٥

بقراط، ٦٩، ٧٠

بقراط بن كويكور، ٤٤١

بقراطيس، ٧٠

بقيع بن حارث الكلدي، ابو بكر، ٢١٧

بكتوزن واج، حاجب، ٢٨٧، ٢٩٠، ٢٩١، ٢٩٤

ابو بكر بن احمد بن نصر الدقاق، ٧٧٢

ابو بكر احمد بن هرون الخلال، ٧٩٩

ابو بكر اختاجي، ٦٤٢

ابو بكر بقيع بن حارث الكلدي، ٢١٧

ابو بكر بن حسن بن علي، ٢٠٢

برکیارق، ناصر الدین، ۴۸۲

برماس، ۶۲، ۶۴

بره، ۱۶۰، رجوع کن به جویریہ

بره، عمه رسول، ۱۶۳

برهان الدین العبری، ۸۰۵

برهان الدین فتح الله، وزیر، ۶۴۵، ۶۴۴، ۶۷۶، ۶۸۰

برهان الدین محمد النسفی، ۸۰۴

برید (بریق) بن الحصبیب الاسلمی، ۲۱۹

بزایه بن زکی سلغری، اتابک، ۴۴۷، ۴۶۶، ۴۶۷، ۵۰۴، ۵۰۵

بزرجهر، ۷۳، ۷۴-۷۸، ۶۰۲

بزرگ امید، ۴۶۳-۴۶۵

بزرگ امید رودباری، ۵۱۹، ۵۲۱

بساسیری، ۳۵۵-۳۵۸، ۴۶۸، ۴۴۸

بسلودل، امیر، ۵۹۶

بشر بن براء بن معرور، ۲۲۰

بشر بن حارث حافی، ابو نصر، ۷۶۷

بشر بن سعید بن سعد وقاص، ۲۴۶

بشر بن عبد المنذر انصاری، ابو کنانه، ۲۱۸

بشر بن غیاث الدین المرسی، ۸۰۵

بشر بن یاسین، ابو القاسم، ۷۸۳

بشمل، ۴۵۳

بشن، کی، ۹۵

بشنک، ۶۶، ۹۰

بشنک، اتابک، ۷۳۴، رجوع کن به شمس الدین بشنک

بشوشون، ۶۶

بدر الدین لولو، ۵۰۵

بدر الدین مسعود، ۵۵۳-۵۵۴

بدر الدین مسعود بن فلك الدين حسن، ۵۵۵-۵۵۷

بدر الدین هلال، انايك، ۶۹۴

بدرشا، ۶۶

بديع الجمال، ۶۷۹، ۶۸۲

بديع الهمداني، ۸۰۵

براء بن عازب الانصاري، ۲۲۰، ۲۴۱، ۸۲۲، ۸۴۵

براء بن معرور بن صخر خزرجي، ۲۲۰

براق، حاجب، ۴۷۰، ۴۷۱، ۴۹۹-۵۰۱، ۵۲۷-۵۲۹، ۵۴۲

براق بن يسون قرا بن ماکان، ۵۷۷، ۵۸۲

بربر بن سام، ۲۸

ابو برده، ۲۰۳، ۲۲۰، ۲۴۱

ابو بردة بن قيس، ۲۱۷

ابو بردة بن نيار، ۲۱۶

بردى بيلك، ۶۷۷

برزخ، پادشاه هندوستان، ۵۶

ابو برزه اسلمی، ۲۱۷

برس، ۴۱، رجوع کن به نمرود

برسق، امير، ۴۵۳

برقعی، لقب علی بن محمد بن احمد الباقر، ۴۲۲، ۴۳۴

برقعی، ۲۹۸، رجوع کن به المبرقع

ابو بركات عبد السلام، ۷۹۹

برکای خان بن توشی خان، ۵۷۶، ۵۸۰، ۵۸۱

برکیارق بن ملکشاه، ۴۶۱، ۴۶۲، ۴۴۷، ۴۴۹-۴۵۴، ۴۵۷، ۴۸۷، ۵۱۹، ۵۲۷

بایزید بن مبارز الدین، سلطان، ۶۸۳، ۷۲۲، ۷۲۵، ۷۲۶، ۷۲۷، ۷۲۸

۷۳۵، ۷۴۰، ۷۴۱

بایزید، بن محمد بن المظفر، سلطان، ۷۲۸، ۷۴۴

بتکین، ۴۴۱

بثینه، بنت ام کلثوم بنت علی، ۱۹۹

بثینه، معشوقه جمیل، ۲۷۲

بحکم ماکان، امیر الامراء، ۳۴۵، ۳۴۶

بحکم ماکانی، غلام، ۴۱۵

بحاکمی حسن سرجی، شیخ، ۷۹۵

ابو البختری زهیر بن هشام، ۱۲۵

بجر بن ابی بجر، ۲۲۰

بجیرا، ۱۲۱

بجینه بنت مطلب بن عبد مناف، ۲۲۲

البخاری، صاحب الصحیح، رجوع کن به محمد بن اسمعیل البخاری

بخت نرسی بن گبو بن گودرز، ۹۵

بخت النصر، ۹، ۵۷، ۵۸، ۹۵

بختیشوع، ۲۲۵

بدر بن حسویه، ۴۲۷، ۴۲۸

بدر بن شجاع الدین خورشید، ۵۴۸-۵۵۱

بدر بن قریش، ۱۴۰

بدر الدین، حاجی، ۱۴۶

بدر الدین ابو بکر بن مبارز الدین محمد بن منصور بن حاجی، ۶۱۶،

۶۲، ۶۲۱

بدر الدین سعید بن بدر بن خورشید، ۵۴۹

بدر الدین عمید، ۴۹۷

ایناخ، حاکم ری، ۴۶۹، ۴۷۱، ۴۷۲
 ایناخ قتلخ بن اتابک محمد بن ایلدکر، ۴۷۵-۴۷۸، ۸۳۷
 آیوب، ۲۱، ۲۲، ۴۱، ۴۳
 ابو آیوب الانصاری، ۲۱۶، ۲۵۶، ۲۶۰
 آیوب بن ابی تمیمه السجستانی، ۲۴۴
 ابو آیوب خالد بن یزید، ۱۴۶
 آیوب طاوسی، شمس الدین، ۵۲۶

ب

بابا جعفر همدانی، ۷۹۶
 بابا طاهر همدانی، ۷۹۶
 بابا فرج تبریزی، ۷۸۸
 بابا کوهی، ۷۸۵
 بابک، ۱۰۴، ۲۱۶، ۲۱۸، ۲۳۰
 باتو خان بن توشی خان، ۵۷۶، ۵۷۸
 بارید، ۱۲۲
 بازو قعشند، امیر، ۴۶۹
 بازوک، ۳۴۰
 الباقلائی، رجوع کن به ابو بکر الطیب الباقلائی
 بالتو، ۵۹۲، ۵۹۳
 باهری، ۳۹۸
 باونک خان، ۵۷۲

بایدو خان بن طرغای بن هولاکو خان، ۵۹۳، ۵۹۰، ۵۹۱

بایزید بسطامی، رجوع کن به ابو یزید طیفور بن عیسی بن شروسان بسطامی

- ایدوکر، اتابک، ۴۶۶
 ایران (لقب هوشنگ)، ۸۲
 ایرانشاه، نیرۀ محمود بن سبکتکین، ۴۰۴
 ایرانشاه بن تورانشاه، ۴۷۹
 ایرج بن فریدون، ۸۲، ۸۹، ۹۰
 ایرنجین، امیر، ۶۰۵
 ایسن بوقا، ۵۷۷
 ایشوع، ۶۳-۶۵
 ایل ارسلان، ۳۶۸
 ایل بکر، امیر، ۶۵۱
 ایلجیکای، ۵۷۷
 ایلدکر، اتابک، ۴۶۶، ۴۶۷، ۴۶۹-۴۷۲
 ایلدکر، تاج الدین، ۴۱۳، ۴۹۵
 ایلدیکر، غلام، ۴۱۱، ۴۱۲
 ایلک خان بن بغرا خان، ۳۸۹-۳۹۳، ۳۹۶-۳۹۸
 ایلکای، ۵۸۱
 ایلواکوش بن ابی طاهر، نصره الدین، ۵۳۸
 ایمین، غلام، ۱۵۱
 امّ ایمین، ۱۴۱
 امّ ایمین حاضنه، ۱۶۳، ۲۱۴
 ایمین بن حرم، ۲۲۲
 ایناغ، مبارکشاه، امیر، ۶۶۶، ۶۶۷، ۶۹۰
 اینالچی، ۴۹۶، ۴۹۷، ۵۷۳
 اینانج (والصحيح اینانج)، ۲۲۴
 اینانج، امیر، ۴۵۲

اورخان بن منسیک، ۵۵۸

اوریا، ۵۲، ۶۰

اوس بن خالد، ابو الحوراء، ۲۴۵

اوس بن عوف، ۲۴۵

اوکئای خان (قائ)، ۲۷۱، ۵۲۹، ۵۷۲، ۵۷۴-۵۷۶، ۵۷۷، ۵۷۹،

۸۴۶، ۸۴۹

اولجایتو سلطان خدابند محمد بن ارغون خان، ۶۰، ۵۳۵، ۵۵۶،

۵۹۵-۶۰۱، ۶۰۹، ۶۱۹، ۶۲۱، ۸۰۹، ۸۱۱، ۸۲۸، ۸۳۸، ۸۴۲

اولیان، ۶۳، ۶۴

اویس، ملک، ۷۴۵

اویس بن ثابت، ۲۱۶

اویس بن شاه شجاع، سلطان، ۶۶۸، ۶۹۰، ۶۹۱، ۶۹۴، ۶۹۸، ۷۰۴،

۷۰۹، ۷۱۴، ۷۱۵، ۷۲۲

اویس قرنی، ۷۶۱، ۸۳۵

ایاز، غلام ملکشاه، ۴۵۲-۴۵۴

ایاس بن ثعلبه البلوی، ابو امامه، ۲۱۶

ایاس بن معاویه بن قره، ۲۴۴

ایب باوقو خان، ۵۵۸

ایبک، غلام، ۴۱۱، ۴۱۲

ایتکین، غلام، ۴۲۲، ۴۳۴

ایتکین ماهروی، ۴۵۳

ایجاز، رجوع کن به ایجاز

ایدجی، سلطان، ۵۸۹

ایدکو بهادر، امیر، ۷۵۴

ایدی قوت، ملک، ۵۷۸

ابو امامه البلوی ایاس بن ثعلبه، ۲۱۶

ابو امامه ثعالبة (ثعلبة) بن سهیل الحارثی الانصاری، ۲۱۷

امای، ۸۱۴، ۸۱۵

امرن، ۹۶

امرو القیس، ۸۱۲

امیه، عمه رسول، ۱۵۹، ۲۱۴

امیه بنت امّ زینب، ۱۶۳، ۲۰۹

الامین، خلیفه عباسی، ۳۰۷-۳۱۱، رجوع کن به محمد امین

امین الدوله، لقب محمود بن سبکتکین، ۳۹۵

امیه، ۱۲۷

امیه بن خلف، ۱۴۹، ۲۴۸

امیه بن عیید، ۲۲۰

انبالجی، رجوع کن به اینالجی

انتوز خان، ۵۰۳

انس بن مالک، ۱۴۸، ۲۱۵، ۲۲۴، ۲۴۴، ۲۴۷، ۲۴۹، ۲۵۲،

۸۴۷، ۷۵۶

انس بن النظیر، ۲۱۶

انطعن روی، ۱۰۱

انقبای، ۵۸۰

انوری، ۴۷۴، ۴۸۸، ۸۱۳، ۸۱۵

انوش، ۲۴، ۲۵، ۴۱، ۱۴۰

انوشیروان، ۶۷، ۷۴، ۷۵۲، رجوع کن به نوشیروان

اهواز بن اسود، ۲۷

اوحد الدین کرمانی، ۷۸۸

اوحدی، ۸۱۶، ۸۲۸

- الياس، ٢١، ٥٠، ٥١، ١٢٦
 الياس، امير، حاكم كرمان، ٧١٤
 الياس، شهاب الدين، ٥٥٦
 الياس، ابو علي، ٢٨٢
 الياس غزّ، امير، ٤٦٢
 الياس بن احمد ساماني، ٨٢٧، ٨٤٠
 الياس بن اسد ساماني، ٢٧٩
 الياس ليكي، شمس الدين، ٥٥٥
 اليسع، ٢١، ٥١، ١٢٠
 اليسع بن ابي علي الياس، ٢٨٢، ٤١٨
 اليسن (?) بوقا، ٥٧٧
 اليعقوب كون خر، ٤٦٩
 اليناق، ٥٨٥، ٦٠٤
 اليهو بن يوحيل، ٦٥

 امام المحرمين، رجوع كن به ابو المعالي عبد الملك
 امام الدين رافعان قزويني، ٧٩٨
 امام الدين رافعي (الرافعي)، ٨٠١، ٨٢٥
 امام الدين منشي اصفهاني، ٦٣٦
 امام الدين يحيى، ملك، ٨٤٢
 امام الدين يحيى البخاري، ٨٢٢
 امامه، بنت علي، ١٩٩
 امامه، بنت موسى الكاظم، ٢٠٦
 ابو امامه اسعد بن زرارّه الانصاري، ٢١٦
 ابو امامه اسعد بن سهل بن حنيف الانصاري، ٢١٦
 ابو امامه الباهلي، ٢١٦

الان، ۵۷۵

الان قولا، ۵۶۲، ۵۷۱

الب ارسلان، ۳۵۹، ۳۶۷، ۴۲۸، ۴۳۹-۴۴۳، ۴۶۶، ۴۷۹، ۴۸۰،

۵۰۰، ۵۱۷، ۸۰۶، ۸۰۸

الب ارسلان بن اتسر، خوارزمشاه، ۴۹۰-۴۹۱

الب ارغو بازدار، ۴۶۹

الب ارغون، مظفر الدين، ۸۳۴

الب ارغون بن هزارسرف، شمس الدين، ۵۴۱، ۵۴۲

البتكين، ۳۸۱، ۳۸۳، ۳۸۴، ۳۸۵، ۳۹۳، ۴۰۰

البتكين مغربي، ۵۱۱

البرز ترك كاهي آمد، ۴۹۳

البعادماي، ۶۵

البيبر بن هود، ۶۶

النان خان، ۵۷۵

النشت، غلام، ۴۴۱

النون تاش، غلام، ۵۱۸، ۵۱۹

الحج، حاجب، ۲۸۷

الحجايتو، رجوع كن به اوجايتو

الحج بتكجي، ۵۹۴

الحجور خان، ۵۷۷

الحققت (النقشت) بن عماد الدوله توران، ۴۴۶، ۴۶۳

الحقسي، ۲۱

الحقشي، ۶۰

الحصبي، ۱۳۰

الوس جغتائي، ۵۹۶، ۶۰۴، ۶۰۶، ۶۰۸

اغوز خان بن قرا خان، ۵۵۸، ۵۵۹، ۵۶۱، ۵۶۲

اغول ملك بن قطب الدين، ۴۹۸

افتخار الدين، ملك، ۸۲۳، ۸۲۸

افتخار الدين محمد البخاري، ملك سعيد، ۸۴۱

افتخار الدين محمد بكري، ۸۴۳

افتخار الدين محمد بن ابی نصر، ۸۴۳

افراسياب، ۶۶، ۹۰-۹۴، ۹۷، ۳۸۷، ۸۹۶، ۴۴۴، ۵۶۱، ۷۰۷

افراسياب بن ارغون خان، ۵۴۴-۵۴۶

افراسياب فضلوئی، انايك، ۵۹۰

افراسياب بن يوسف شاه، ۶۱۸

افراهام، ۳۹

افرايم، ۵۰، ۵۱

افريدون، رجوع كن به فريدون

افشين، ۲۱۸، ۲۲۰

افطس، ۲۱۲

افغور، ۵۶۱

افلاطون، ۷۰، ۷۱

اقبال، امير، ۵۹۴

اقرع تيمبي، ۲۴۱

اقسيس، ۵۱۴

اقلیدس، ۳۱۴

اقليميا، ۳۳

اكتا خان، ۵۳۱، رجوع كن به اوكتاي خان

اكنم بن صيفي، ۲۲۳، ۲۴۴

الافرنك بن كيجانو خان، ۵۹۴، ۵۹۵

اشترقنا، ۲۱، ۲۷

اشرف ملك، رجوع كن به ملك اشرف

اشعث بن سواد، ۲۴۴

اشعث بن عبد الملك، ۲۴۴

اشعث بن قيس، ۲۱۵

اشعري، رجوع كن به ابو موسى اشعري

اشعيا، ۵۶، ۵۷

اشك بن دارا، ۱۰۱

اشموبل، ۲۱، ۵۱، ۵۲

ابو الاشهب جعفر بن حيّان الطاردي، ۲۴۵

الاشج العصرى، ۲۱۵

اصم نجاشي، ۱۴۷

اصرم، ۴۸

اصفهان شاه بن سلطان شاه جاندار، ۷۱۶، ۷۱۷

الاصمعي، رجوع كن به عبد الملك بن قريب الاصمعي

اطروش، ۲۳۵، رجوع كن به حسن بن علي بن حسن بن عمر

اعاجري، ۵۲۱

اعرابي، ابو سعيد، ۷۸۱

الاعمش، رجوع كن به سليمان بن مهران

الاعشي، ۸۱۲

ابو اعور سلمي، ۱۹۶

ابو اعور عمرو بن سفيان السلمي، ۲۴۵

اغريث، ۶۶، ۹۷

اغزانا، ۵۵۸

اغليك، انابك، ۴۹۰

اسماعيل بن طلحه، ٢٠٩

اسماعيل بن عباد، صاحب، ٤١٧، ٤٢٠، ٤٢٢-٤٢٥، ٨٢٧

اسماعيل بن عبد الجبار بن محمد بن عبد العزيز بن مالك، شديد الدين، ٨٤٨

اسماعيل بن محمد افضل الاصفهاني، ابو القاسم، ٨٠٢

اسماعيل بن محمد، ابو عمر، ٧٨٢، ٧٩٥

اسماعيل بن موسى الكاظم، ٢٠٦

ام اسماعيل، بنت موسى الكاظم، ٢٠٦

اسماعيل بن نزار بن مستنصر، ٥٢٢

اسماعيل بن نوح المستنصر، ٢٩١-٢٩٢

اسماعيل ياقوتي، قطب الدين، ٤٥٠

اسماعيل بن يحيى مزني، ابو ابراهيم، ٧٩٨

اسماعيل بن يحيى، مجد الدين، ٦٢٠

اسماعيل بن ابو يونس المدني، ٨٠٠

اسن قنلغ، امير، ٦٠١، ٦٠٤

ابو الاسود الدؤلي، ٢٤٤

اسود بن زيد بن قيس نخعي، ٢٤٤

اسود بن سام، ٢٧

اسود العايبا، ٦٦

اسود بن عبد يغوث، ٢١٥

اسود غنسي، ٢٢٨

اسود بن عوف، ٢١١

اسود بن كعب، ١٥٢

اسيد بن حصين، ٢١٥

اشان، ٦٦

- اسفندیار، امیر، ۷۵۱
 اسفندیار، ملک آذربایجان، ۱۸۰
 اسکندر، ۹، ۶۵، ۷۱، ۸۷، ۹۹-۱۰۲، ۲۹۵، ۶۸۴، ۷۲۷
 اسلام، نوکر، ۷۲۱، ۷۲۲
 اسماء، بنت ابی بکر، ۲۱۰، رجوع کن به اسماء ذات النطاقین
 اسماء، ترک، ۴۴۴
 اسماء، ذات النطاقین، ۱۷۲، ۲۶۹، رجوع کن به اسماء بنت ابی بکر
 اسماء، زوجه حسن بن علی، ۲۰۱
 اسماء، بنت رفاعه، ۱۶۱
 اسماء، بنت عیس، ۱۴۹، ۱۷۱، ۱۷۲، ۱۹۹، ۲۲۸
 اسماء، بنت موسی الکاظم، ۲۰۶
 اسمعیل، ۹، ۲۱، ۴۳، ۴۴، ۴۶، ۱۲۶، ۱۳۰، ۱۴۱، ۱۴۹
 اسمعیل، نبیره محمود بن سبکتکین، ۴۰۳
 اسمعیل بن احمد سامانی، ۳۷۹-۴۸۱، ۸۳۷
 اسمعیل باکی، قاضی، ۸۴۴
 اسمعیل البخاری، عماد الدین، ۸۲۴
 اسمعیل بن جعفر، ۲۰۸
 اسمعیل بن جعفر صادق، ۲۰۵، ۵۱۰، ۵۱۴
 اسمعیل بن حسن بن علی، ۲۰۲
 اسمعیل بن حماد الجوهری، ابو نصر، ۸۰۵
 اسمعیل بن ابی خالد، ۲۴۴
 اسمعیل دزفولی، ۷۹۱
 اسمعیل بن ذو النون، ۴۸۲
 اسمعیل سامانی، ۴۲۸، ۴۳۷، ۴۴۹، ۴۷۶-۴۷۸، ۴۸۲
 اسمعیل بن سبکتکین، ۴۹۲، ۴۹۴

ابو اسحق بن سلطان اویس بن شاه شجاع، ۷۴۰، ۷۴۲، ۷۴۳، ۷۴۵،

۷۴۶، ۷۴۸، ۷۴۹، ۷۵۴

ابو اسحق سلمان الشستانی، ۲۴۵

اسحق سمرقندی، ابو القاسم، ۷۹۴

ابو اسحق شهریار کازرونی، ۷۸۳، ۷۸۴، ۷۹۳

ابو اسحق شیرازی، ۷۹۸

اسحق بن طلحه، ۲۰۹

ابو اسحق علابازی، ۷۹۴

ابو اسحق عمر بن عبد الله الشیعی، ۲۴۵

ابو اسحق کازرونی، رجوع کن به ابو اسحق شهریار کازرونی

اسحق بن محمد بن اشعث، ۲۷۱

اسحق بن موسی بن عبد الله بن ابو موسی الانصاری، ۸۰۰

اسحق بن موسی الکاظم، ۲۰۶

اسد بن سامان، ۲۷۹

اسد بن طغانشاه، ۷۰۸-۷۱۰، ۷۱۲، ۷۱۳

اسد بن عبد الله قشیری، ۲۸۳

اسرافیل، ۳۵

اسرافیل مطری، ۷۹۶

اسرائیل، ۴۷، رجوع کن به یعقوب بن اسحق

اسرائیل بن سلجوق، ۴۳۴، ۴۳۵

اسعد بن زرارہ الانصاری، ابو امامه، ۲۱۶

اسعد بن سهل بن حنیف الانصاری، ابو امامه، ۲۱۶

اسعد بن (ابی) نصر المدحی (المیهنی) الفقیه، ۸۰۱

اسفار بن شیرویه، ۴۱۴

اسفندیار، ۹۷، ۱۱۵

ازبك، پهلوان، ۵۰۰، ۵۰۱

ازبك خان، ۶۰۷، ۶۱۰

ازبك خان بن طغرل بن بقوقان، ۵۷۶

ازخاتون، ۴۷

ازرقی، ۸۱۴

الازهری، رجوع کن به ابو منصور محمد بن احمد

اساف، بنت دحیه کلبی، ۱۵۷، ۱۶۰

اسافرموص، ۶۶

اسامه، غلام، ۱۵۱، ۱۶۳

اسامه، مولی رسول، ۱۵۴

اسامه بن زید، ۱۵۳، ۱۶۶، ۱۹۵، هو اسامه بن زید بن حارثه

اسامه بن زید بن حارثه، ۲۱۲، ۲۱۵

اسحق، ۲۱، ۴۴، ۴۶، ۴۱، ۴۲، ۱۲۶، ۱۳۰

ابو اسحق، رجوع کن به جمال الدین شیخ ابو اسحق

ابو اسحق ابرهیم بن احمد خواص، رجوع کن به ابرهیم خواص

ابو اسحق ابرهیم بن ادهم، رجوع کن به ابرهیم بن ادهم

اسحق بن ابرهیم المخطی، ۸۰۰

اسحق بن ابرهیم الخبزی (لعله المحرّبی او الدبیری)، ۸۰۰

اسحق بن ابرهیم بن مصعب، ۴۱۸

ابو اسحق ابرهیم بن یحیی کواهان تبریزی، ۷۷۲

ابو اسحق اسفرائینی، ۷۹۵

ابو اسحق امیر حاجی شاه، ۷۴۳

اسحق بن جعفر صادق، ۲۰۵

اسحق بن سعد بن ابی وقاص، ۲۱۰

ارسلانشاه بن مسعود بن محمود بن ابرهیم بن مسعود بن محمود بن
سبکتکین، ۴۰۵

ارسلانشاه بن مسعود بن مودود، ۵۰۴
ارش بن کیفاد، ۹۱

ارصی، رجوع کن به اروی، مادر عثمان
ارطبون، ۱۷۳، ۱۷۴

ارغش، ۴۱۴

ارغون، ۴۰، ۱۳۰

ارغون آقا، ۵۷۵، ۵۸۱، ۵۸۲

ارغون خان بن ابقا خان، ۴۸۵، ۵۴۳، ۵۴۴، ۵۸۴، ۵۸۵، ۵۸۶-۵۸۹،
۵۹۰، ۶۱۷، ۶۱۸، ۸۴۸

ارغونشاه بن عز الدین، ۴۸۲

ارفخشد، ۲۷، ۴۰، ۸۱، ۱۳۰

ارقم بن ابی ارقم بن جندب، ۲۱۴

ارم بن سام بن نوح، ۲۷، ۲۸، ۲۲

ارمانوس، ۴۴۱

ارمایل، ۸۷

ارمن بن نوذر، ۲۷

ارمنشاه طغرلشاه، ۴۸۵

ارمیا، ۵۷

اروک خاتون، ۵۴۵

ازوندشاه، ۹۵، ۹۶

اروی، بنت عبد المطلب، ۲۴۱

اروی، مادر عثمان، ۱۸۵

ازبک، انابک، ۴۹۶، ۵۰۱

اردشیر بن هرمزد، ۱۰۹

اردلاق بن قطب الدین، ۴۹۸، ۵۰۰

اردُم، غلام، ۳۵۸

اردوان، حاکم فارس، ۱۰۴

اردوان بن اشخ، ۱۰۳

اردوان بن بلاشان بن بلاش بن فیروز، ۱۰۳

اردوقیا، امیر، ۵۸۹

ارسابوس، ۴۸۱

ارسطاطلیس، ۷۱، ۷۲، ۱۰۰

ارسلان، رجوع کن به بساسیری

ارسلان، حاجب، ۴۳۵

ارسلان، سلطان، ۸۲۱

ارسلان ارغو، ۴۵۱

ارسلان باکو، ۳۹۱

ارسلان برلا، ۵۹۳

ارسلان تاش، ۵۱۹

ارسلان حارث، ۳۹۴

ارسلان خاتون، ۳۵۸

ارسلان سلجوقی، رجوع کن به الب ارسلان

ارسلان بن طغرل، ۳۶۷، ۳۶۸، ۴۷۰، ۴۷۱-۴۷۳، ۴۸۰، ۵۰۵

۸۴۷، ۵۳۲

ارسلانشاه بن ارسلانشاه بن مسعود بن مودود، ۵۰۴

ارسلانشاه بن طغرلشاه، ۴۷۹

ارسلانشاه غزنوی، ۳۶۱، ۳۶۲

ارسلانشاه بن کرمانشاه بن قاورد، ۴۷۹

- ابو الاحوص عوف بن مالك بن فضله (نضله)، ۲۴۴
 اختيار الدين، ۴۹۴
 اختيار الدين حسن قورجي، امير، ۷۰۷، ۷۱۴، ۷۳۵، ۷۴۹، ۷۴۲
 الاخفش، ۸۰۱، رجوع كن به سعيد بن سعد الاخفش
 اخنوخ، ۱۸، ۱۹، ۲۵، ۱۴۰
 اخي ابجه، ۶۸۵
 اخي جوق، ۶۷۷، ۶۷۸
 اخي شجاع الدين، ۶۴۳، ۶۴۴
 اخي كوجك، ۷۲۰
 اخيائيلوي، ۵۵
 ادر بوقا، امير، ۶۴۷
 ادريس، ۱۸، ۲۱، ۲۲، ۲۵، ۴۰، ۸۲، ۱۲۶، ۱۴۰
 ادريس بن عبد الله بن حسن بن حسن بن علي، ۲۰۰
 ادزيا، ۲۱
 ادم بن سام بن نوح، ۲۹
 اديب صابر، ۴۸۸، ۸۱۴
 ازان بن نوذر، ۲۷
 اريق، ۴۴۶
 اربا خان، ۶۲۷
 ارجاسب، ۹۶، ۹۷، ۱۱۵
 اربخ، ۲۸
 اردشير، ملك شيانكاره، ۶۶۶
 اردشير بابكان، ۸۷، ۱۰۱، ۱۰۳، ۱۰۴-۱۰۵، ۱۰۶، ۱۲۱، ۲۷۷، ۷۵۲
 اردشير درازدست، ۹۸
 اردشير بن شيرويه، ۱۲۴

- احمد عطاش، ۴۵۴، ۴۵۵
 احمد بن علی دمشقی، ۷۹۴
 احمد بن عمار، ۲۳۰
 احمد غزالی، ۷۸۷
 احمد بن فارس، ابو المحاسن، ۸۰۰
 احمد قجاج، امیر، ۴۶۳
 احمد کبیر، ۷۹۴
 احمد ماکي قزوینی، شمس الدین، ۵۷۹
 احمد بن محمد باقر، ۲۰۴
 احمد بن محمد الخطائی، ابو المحاسن، ۸۰۱
 احمد بن محمد بن المظفر، عماد الدین، ۷۳۵
 احمد مدکویه قزوینی، ۷۹۲
 ابو احمد مغازی، ۷۹۵
 احمد المقبول، ۲۵۶
 احمد بن منیع، ۸۰۰
 احمد بن موسی الکاظم، ۲۰۶
 احمد بن موفق، رجوع کن به معتضد خلیفه
 احمد بن نظام الملک، ۴۴۱
 احمد بن هرون الخلال، ابو بکر، ۷۹۹
 احمد بن هذیل سبزواری، ۷۸۷
 احمد بن یحیی، ابو عبد الله، ۷۷۰
 احمد بن یحیی بن اسحق الراوندی، ابو الحسن، ۸۰۶
 احمد بن یونس، ۸۰۰
 احنف بن قیس، ۱۸۱، ۱۹۵، ۲۴۳، ۲۵۶
 ابو الاحوص، ۲۲۹

احمد بن بويه، ٢٤٨، ٤١٤، ٤١٥، ٤١٨، رجوع كن به معز الدوله

احمد جام، ٧٩٢

احمد حاجي استرك، ٥٤٥

احمد بن حرب، ٧٦٨

احمد بن ابى الحسن الرفاعى، ٨٠٤

احمد بن حسن، ابو القاسم، ٤٠١

احمد بن حسن بن على، ٢٠٢

احمد بن حنبل، ٢١٦، ٢٢٠، ٧٥٧-٧٥٨، ٧٦٤، ٧٩٩، ٨٠٠، ٨١٢

احمد حواري، ابو الحسن، ٧٦٨

احمد خالدي، صدر الدين، ٥٨٩-٥٩٣، ٨٣٤، ٨٤٤

احمد خان بن هولاكو خان، ٤٨٥، ٥٢١، ٥٨٤-٥٨٦، ٨٠٨، ٨٢٨

احمد بن خضرويه، ابو حامد، ٧٦٩

احمد دامغانى، قاضى، ٨، ٥١٢، ٨٠١

احمد بن داود، ٢٢١

ابو احمد بن رشيد، ٢٢٢

احمد زنكى، شمس الدين، ٥٤٥، ٥٤٦

احمد بن الزى، ٧٩٩

احمد بن سالم، ٧٩٤

احمد سامانى، ٢٢٩، ٢٤٢، ٢٧٨

احمد بن سلطان اويس، سلطان، ٧٢١-٧٢٤، ٧٢٥

احمد بن سليمان، ٤٥٨

احمد بن شريح (و الصحيح سريج)، ابو العباس، ٨٠٨

احمد بن طاهر بن عبد الله بن طاهر، ٢٢٧

احمد بن عاصم انطاكي، ابو على، ٧٧٠

احمد بن عبد الرحمن النسائي، ابو عبد الرحمن، ٧٦٠

ابوداسف، ۸۵، رجوع کن به بوداسف

ابوه، شهاب الدین، ۵۵۲

ابی اساف، ۶۶

ابی ساج، ۲۲۱

ابی ملح، ۶۵

ابن بن ثابت، ۲۱۶

ابن بن کعب، ۱۶۳، ۱۸۲، ۲۱۵

انر (انر)، غلام، ۴۵۰، ۴۵۱

انسز خوارزمشاه، ۸۱۴

انسز بن محمد بن نوشتکین، ۴۷۸-۴۹۰

انورقاح، غلام، ۴۵۰

انقیان، ۸۸

ابن الانیر، ۸، رجوع کن به عماد بن علی

انیر اخسیکتی، ۸۱۴

انیر اومیانی، ۸۱۴

انیر الدین ابهری، ۸۰۱

احمد، ۱۲۳، ۱۵۵، ۱۶۲، رجوع کن به محمد النبی

احمد، از تخم بنی لیث، ۲۸۲

احمد، سلطان، برادر شاه شجاع، ۶۸۴، ۶۹۱، ۶۹۶، ۷۱۱، ۷۱۲،

۷۲۷، ۷۲۸، ۷۳۴-۷۴۰، ۷۴۲، ۷۴۳، ۷۴۵، ۷۴۶، ۷۴۸،

۷۴۹، ۷۵۴

احمد بن ارغون خان، ۵۴۳-۵۴۵، ۵۴۶-۵۴۷

احمد بن اسد سامانی، ۲۷۹

احمد بن اسمعیل بن احمد سامانی، ۲۸۱

احمد بقال شیرازی، ۷۹۶

ابراهيم بن داود، ابو اسحق، ۷۸۴

ابراهيم بن سيّار، ۷۹۵

ابراهيم بن شيّان، ابو اسحق، ۷۷۵

ابراهيم بن شبيه هروي، ۷۶۸، ۸۴۶

ابراهيم بن عبد الله بن حسن، ۲۹۴، ۴۰۴

ابراهيم بن عبد الرحمن بن عوف، ۲۱۱

ابو ابراهيم بن علي النقي بن محمد بن علي بن موسى، ۲۰۷

ابراهيم بن مالك اشتر، ۲۶۵-۲۶۷

ابراهيم بن محمد باقر، ۲۰۴

ابراهيم بن محمد بن علي بن عبد الله، ۲۸۰، ۲۸۴، ۲۸۷

ابراهيم بن مسعود بن محمود غزنوي، ۴۵۹، ۴۶۰، ۴۶۱، ۴۰۴، ۴۰۴

۴۰۷، ۴۰۸، ۸۱۴

ابراهيم بن مهدي، ۴۰۴، ۴۱۲، ۴۱۷، ۴۱۸

ابراهيم بن موسى الكاظم، ۲۰۶

ابراهيم بن هلال الصائغ، ۸۰۶

ابراهيم بن وليد بن عبد الملك، ۲۸۵

ابراهيم بن يحيى كواهان تبريزي، ابو اسحق، ۷۷۲

ابراهيم بن يزيد النخعي، ۲۴۳، ۲۴۹، ۸۳۵

ابرهه صباغ، ۱۱۶

ابش خاتون، بنت سعد بن ابي بكر بن سعد بن زنكي، ۵۰۹

ابطحن، رجوع كن به اطنح روي

ابنا خان، ۴۸۵، ۵۴۰، ۵۴۱، ۵۴۲، ۵۵۴، ۵۷۵-۵۷۷، ۵۸۱-۵۸۴

۵۸۳، ۵۸۶، ۷۹۱، ۷۹۳، ۸۱۴، ۸۱۶، ۸۱۷، ۸۱۹، ۸۲۳

۸۲۵، ۸۴۸

ابليس، ۲۳، ۲۴، ۴۱، ۶۱، ۹۲، ۱۴۶

آصف بن برخیا، ۵۴، ۵۵، ۶۰۲، ۶۰۴، ۶۲۷

آقبوقا، ۵۹۱

آقتمور، ۴۴۷،

آق خواجه، ۷۸۶، رجوع کن به محمود شاه بن فضل الله

آق سلطان بن سلطان قطب الدین محمد، ۴۹۸

اقسنقر، ۴۴۶، ۴۴۷، ۵۰۲، ۵۰۴

اقسنقر، شمس الدین، ۵۹۶

الغو بن منکو تور، ۵۷۶

الامر باحكام الله، رجوع کن به ابو علی منصور بن مستعلی

امنه، امّ النبی، ۱۴۰

آنیک بن منغلاي بن قبلای قآن، ۵۷۹

آیتور، امیر، ۶۶۰

اباقا، رجوع کن به ابقا خان،

ابان بن سعید بن عاص، ۱۶۲، ۲۱۵

ابان بن عثمان، ۱۹۲

ابجاز، ملک، ۴۷۱، ۴۷۳

ابراهیم، پیغمبر، ۹، ۱۹-۲۱، ۲۲، ۲۶، ۳۰-۳۷، ۴۱، ۴۲، ۶۵، ۶۶،

۱۲۶، ۱۴۰، ۱۴۱، ۷۵۲، ۷۹۲

ابراهیم، پسر رسول، ۱۴۷، ۱۵۲، ۱۵۳، ۱۶۲

ابراهیم بیمارستانی، ۷۹۵

ابراهیم خواص، ۷۷۳، ۸۴۶

ابراهیم غزنوی، رجوع کن به ابراهیم بن مسعود

ابراهیم بن احمد بن اسمعیل سامانی، ۲۸۳

ابراهیم بن ادم، ۷۶۳، ۸۴۶

ابراهیم بن ابنال، ۲۵۶، ۲۵۷، ۴۴۶

فهرست الرجال والنساء

۱

- اتقو توران، امیر، ۵۸۳
 آذرباد، ۱۰۹
 آدم، ابو البشر، ۴، ۸-۱۰، ۱۸-۲۶، ۴۱، ۴۴، ۵۴، ۸۱، ۱۲۵، ۱۲۶،
 ۱۲۸، ۱۴۰، ۲۵۱، ۲۵۲، ۴۹۸، ۸۵۰
 آدم الثاني، ۲۶، رجوع کن به نوح،
 آدم بن عیسی بسطامی، ۷۶۸
 آذر، ۱۴۰
 آذرباذ بن نوذر، ۲۷
 آر، ۱۴۰
 آرق، امیر، ۵۸۷
 آریغ بکا (بوکا)، ۵۷۹
 آزادمرد، ۹۸
 آزر، ۴۰، ۴۱، ۱۴۰، ۴۵۷
 آرمیدخت، ۱۲۴
 آسا بن انبار بن رجعی بن سلیمان، ۵۵، ۵۶
 آسف، ۲۹
 آسبه، ۴۴

CORRECTIONS AND ADDITIONS TO THE INDEX OF PERSONS.

- Page ۲. Add الوس، امیر، ۸۴۷.
- Page ۲. After الوس چغتائی add ۵۸۲
- Page ۲۲ Add اورمزد بن شاپور، ۱۰۶.
- Page ۲۳ Add بهستون، پسر وشمگیر بن زیار، ۴۱۹.
- Page ۲۵ Add بندار رازی، رجوع کن به بندار رازی.
- Page ۲۵ Add پیلانشاه، ۱۱۵.
- Page ۷۲ After مقداد بن عمرو بن ثعلبة بن سعد بن عبد الله delete ربيعة الكندی.
- Page ۸۲ After نجاري instead of بخاری read شداد بن اوس.
- Page ۱۰۷ Add عدواسا، ۲۱.
- Page ۱۱. Add علاء الدین عطا to the references given under ملك جوينی.
- Page ۱۱۲ add علی بن علاء الدولة بن عطا ملك جوينی، ۸۰۸. After رجوع کن به علاء الدین عطا ملك جوينی.
- Page ۱۱۴ For علی کومیار عقیلی read علی کومیا عقیلی.
- Page ۱۵۴ After والصحيح يزيد بن كيسان add مزيد بن كيسان.
- Page ۱۵۴ After ازالوس چغتائی delete مسعود بگ بن محمود بلواج.
- Page ۱۵۸ For معروف بن شريد read معروف بن شويل.
- Page ۱۶. Add مقداد بن عمرو بن ثعلبة بن ربيعة الكندی، ۲۱۴.
- Page ۱۶۴ Under موسى add the following references: ۹، ۱۹-۲۱، ۲۲، ۴-۵۱، ۶۶، ۶۷، ۷۸، ۹۰.

فَهَارِيسْتِ ثَلَاثُهُ

کتاب تارخ کزیدک

فهرست اول : اسماء رجال
فهرست ثانی : اسماء اماکن و قبائل
فهرست ثالث : اسماء کتب و متون

در مطبعة بریل در لیدن از بلاد هلاند بطبع رسید
سنه ۱۳۴۱ هجری مطابق ۱۹۱۳ مسیحی